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A NARRATIVE

AND

DOCUMENTARY HISTORY

OF

St. John's Protestant Episcopal Church

(formerly St. James)

OF

Waterbury, Connecticut

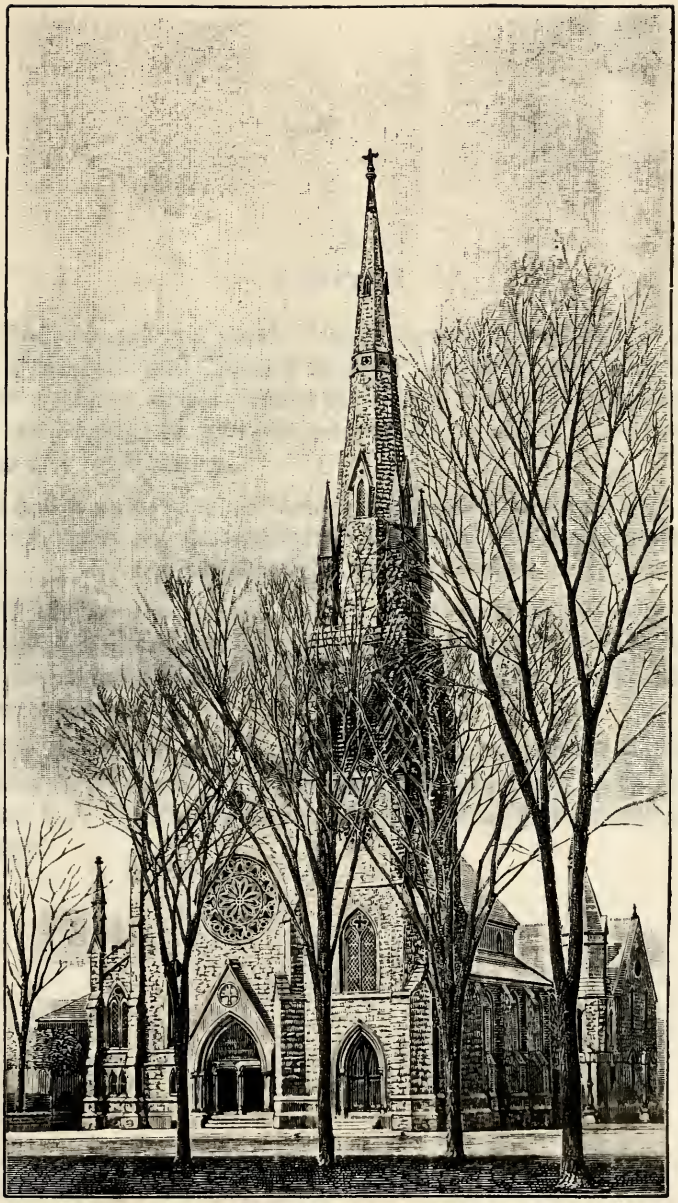
WITH SOME NOTICE OF

St. Paul's Church, Plymouth.
Christ Church, Watertown.
St. Michael's Church, Naugatuck.
A Church in Middlebury.
All Saint's Church, Wolcott.
St. Paul's Church, Waterville.
Trinity Church, Waterbury.
(All Colonies of St. John's.)

By

Frederick John Kingsbury, L.L.D.

The Price, Lee & Adkins Co.,
New Haven, Conn.
1907



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St. John's Church, 1873.

PREFACE.

While compiling a sketch of the Episcopal Church for the "History of the Town and City of Waterbury" I became aware of material which would, or should, interest the present members of the church, but could hardly be properly used in the somewhat circumscribed limits of a town history.

I had it in mind to use these materials at some future time in a fuller account, but multiplicity of duties and increasing years led to the postponement and finally to an abandonment of the plan.

Of late, however, several requests that I would do this work, and the fact that, although I have grown no younger, I seem to be rather less pressed for time, have led me to make the attempt to carry out my former undertaking.

For the greater part, the text is simply a reproduction of what appears in the History, but there are many documents which do not appear there, some added notes and commentaries and perhaps a few changes.

This history of the church, which was her's, both by long inheritance and deep affection, is dedicated to the memory of Alathea Ruth Scovill Kingsbury.

INTRODUCTORY.

The early settlers of Waterbury came from Farmington in 1677–80. Farmington was settled from Hartford in 1640, and Hartford from the towns about Boston in 1635 and a few years later. Waterbury's earlier inhabitants were therefore, historically at least, the descendants of Winthrop's immigration of 1630, or of those who had joined the same Colony later. About fifty years, however, had intervened and probably most of those who came to Waterbury were born in this country.

Nearly all of the early Massachusetts settlers regarded themselves as members of the Church of England, but they had evangelical leanings and were opposed to what they thought excessive liturgical and prelatical observances,—a reforming body within the church. They had, howeyer, in this country developed a decided church polity of their own, and had practically become "Independents." The government was organized on a religious basis. The early towns were really churches; the minister was "called" in town meeting, and his support was provided for by town grants and a town tax. Many of the beliefs and methods of the Church of England, as then practiced, were not congenial to the immigrants and their descendants, and these beliefs and methods were allowed as little foothold or countenance here as was deemed consistent with a due regard for the ultimate powers of the English government. Time and distance, however, while they emphasized and rendered possible a great divergence of faiths and practice, softened in some minds early prejudices, and a love and longing for the old church and her forms grew up in many hearts. Her shortcomings were forgotten, her virtues were more clearly seen, especially where they could be favorably contrasted with the deficiencies of the New England system. In this way, or in some such way, a preparation for a reaction had for some time been going on.

The year 1722 was a notable one in the history of the Episcopal Church in Connecticut. In that year Dr. Timothy Cutler,

rector of Yale college, the Rev. Samuel Johnson, a graduate and former tutor of the college and at that time pastor of the Congregational church in West Haven, and Daniel Brown, a tutor in the college and a classmate and intimate friend of Johnson's, all declared their adhesion to the Episcopal Church, gave up their positions and left for England to be ordained—there being no Bishop in this country until some sixty years later. On April 13, 1723, Brown died of small-pox in England, greatly mourned and lamented. The other two were duly ordained and returned to this country to pursue their work.

In this same year, 1722, James Brown, a resident of West Haven, then about thirty-eight years of age, a cousin of the father of the above named Daniel Brown, and doubtless a parishioner of the above named Samuel Johnson, removed from West Haven to Waterbury. He lived at Naugatuck on the east side of the river, was a farmer and hotel keeper and soon became a somewhat prominent man in the new settlement. Some years later he removed to Watertown, to the place known of late years as the Captain John Buckingham place, above Oakville.

He is said to have been the first Episcopalian in Waterbury. Perhaps he had been a fellow-student and investigator with his cousin and his pastor. He certainly sympathized with them, for his Episcopacy was of so pronounced a character, and his zeal so active, that he earned for himself the soubriquet of "Bishop Brown" from his jocular neighbors. He seems for some years to have been the only incumbent.

There were, however, doubtless a few persons already here who knew something of the Episcopal Church and were well disposed towards it. Witness the following: The Rev. X. A. Welton writes, "Mr. Stephen Hopkins Welton has an old prayer-book containing the following inscription, which I copied from it myself":

"This book was first the property of my great-grandfather, Richard Welton, who was the first male child born of English parents in Waterbury and one of the first Episcopalians in said town. At his decease it became the property of my grandfather, Richard Welton, Jr., and at his decease it became my property.

I gave it to William S. H. Welton, the oldest son of my nephew, the Rev. Alanson W. Welton, deceased. Said Samuel (sic) is the fifth generation from the original proprietor of this book and the sixth from the only man of this name that was ever known to cross the Atlantic and settle in these British Colonies.

All by the way of primogeniture.

Attest: Abi Welton."

Richard Welton, first named above, was born, according to town record, March, 1680, and by family tradition September 27, 1679, and died in 1755. So he may not have had this book until after Mr. Brown came here and the possession of the book is not to be taken as proof of his opinions, but from the fact that he lived at Bucks Hill, at the extreme end of the town from Mr. Brown, and that the Weltons were among the first to join with him it seems likely that they were already well affected.

It is recorded that in 1734 Mr. Johnson, then rector at Stratford ascended the valley of the Naugatuck as far as Waterbury and baptized an infant son of Nathaniel Gunn.* Dr. Beardsley in his History of Episcopacy in Connecticut says of this service: "This was undoubtedly the first instance in that town of the dedication of a child to God 'by our office and ministry,' and the first occasion on which the forms of the liturgy were used by a clergyman of the Church of England."

All organized work of the Church of England in this country at that time was under the charge of an English Missionary society founded in 1701 and styled "The Society for the Propagation of the Gospel in Foreign Parts." In later years the society was styled "Venerable," and became so well known that for ordinary purposes the initials "Ven. S. P. G." were a sufficient description. This society continued to have charge of all church work here up to the time of the Revolution. It appointed the clergy, paid their stipends or supplemented them, and received their reports.

* Presumably Abel, born August 12, 1734.

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CHAPTER 1.

THE MISSION PARISH OF ST. JAMES.

1732-1799.

WHEN the Rev. Dr. Benjamin Trumbull, of North Haven, was collecting material for his History of Connecticut, he wrote to Judge Joseph Hopkins of Waterbury, who was at that time presiding judge of the New Haven County Court and the leading citizen of Waterbury, for information relating to the history of the Episcopal Church in that town.

Judge Hopkins was not an Episcopalian and he turned the inquiry over to Capt. John Welton. Captain Welton was a prosperous farmer who lived in the North part of the town on Bucks hill. He was one of the leading men of the town. For years he and Judge Hopkins together had represented the town in the General Assembly. He was one of the leading men in the Episcopal Church. The letter which he wrote in reply to this inquiry shows him to have been a man of excellent judgment as to what was essential in a letter of this kind: of remarkable memory as to facts and of skill in their arrangement beyond what we could expect in one of his practical habit and training. This letter has been the basis of the history of the parish ever since: indeed we know very little about it up to that date, beyond what this letter tells.

The parish was first called St. James and the name was not changed until the erection of the new (second) church edifice in 1797, about two years before Captain Welton's letter was written.

Two years after the writing of this letter Judge Hopkins died. Perhaps in any event Captain Welton would have been called upon for these facts and dates but we cannot help feeling that it was fortunate that Judge Hopkins was called upon to select the man and that he should have selected Captain Welton to reply to Dr. Trumbull's inquiries. The letter is still among the Trumbull papers in the library of Yale College and is as follows:

WATERBURY, March 15, A. D. 1799.

DEAR SIR:—The following is the best answer I can give to your questions. In the year of our Lord 1732, I was then about ten years old, I believe there was not more than three or four churchmen in town. About that time, or before, there was one Arnold, I suppose an itinerant preacher, preached to them a few times. What became of Arnold I know not. Afterward Dr. Johnson of Stratford and Mr. Beach of Newtown officiated occasionally a few times in Waterbury. The state of Episcopacy was much the same with the addition of but few names until about A. D. 1742 or three, when a considerable number of families came over to the church and a house for worship soon after began to be built. In the meantime one Morris from Europe was sent over by the Society for the propagation of the Gospel, etc., to take in Waterbury and several other churches, but he soon returned to Europe. Morris was succeeded by one Lyon, another of the Society's missionaries. He was over Derby and Waterbury, did not reside in Waterbury, but officiated there about one-third of the time, but I believe within one or two years was removed to Long Island. After Lyon was the Rev. Dr. Mansfield. He came into the mission about A. D. 1749, resided at Derby and officiated at Waterbury one-third of the time until about the year 1758, when the Rev. Mr. Scovil came into the Mission of Waterbury and New Cambridge. He resided in Waterbury, officiated there one-half the time until about 1771, when the Mission was divided and Mr. Nichols took New Cambridge, now Bristol, and Northbury, now Plymouth, and left Waterbury and Westbury, now Watertown, to Mr. Scovil, where he officiated until about 1785, when he removed to Nova Scotia.

All the above clergymen received their ordination in London. In the year 1792 we settled Mr. Hart. He continued in the Mission until 1795, then removed to Wallingford. In the year 1797, the Rev. Mr. Bronson came into our service. He hath since been settled and is now rector of the Episcopal Church in Waterbury.

Thus Sir, I have done the best I could to answer your inquiries not having many memorandums or records to direct me, but I believe the above facts are stated nearly right.

I am, Sir, yours to serve, etc.,

JOHN WELTON.

JOSEPH HOPKINS, ESQ.

(Added to the above by Judge Hopkins.)

There is a library in the first Society in Waterbury composed of about 116 volumes consisting of books on Divinity, History, Geography and Novels, and the Proprietors have laid a tax which is also proposed to enlarge it considerably. Also one in Salem and one in Middlebury.

JOSEPH HOPKINS.

REV. B. TRUMBULL.

This note by Judge Hopkins, evidently in reply to an inquiry, is inserted here because it is thought worth preserving.

The "first society" here means the First Ecclesiastical Society, geographically. The Second Society was "Salem Bridge" now Naugatuck. In the early history of the State the Ecclesiastical Societies (Congregational) were incorporated by the General Assembly and set off by metes and bounds, and when a society was incorporated as a town the same geographical lines were usually followed. Thus the Society of Northbury became Plymouth, that of Westbury became Watertown, that of Salem Bridge, or, as it was called many years in all legal papers, the "Second Society" became Naugatuck, and Middlebury became Middlebury. Wolcott was taken partly from Waterbury and partly from Southington, Prospect was taken partly from Waterbury and partly from Cheshire, and Oxford partly from Waterbury and partly from Southbury and Derby.

Jonathan Arnold, who is mentioned by Captain Welton as the first incumbent, was the eldest son of Jonathan and Elizabeth Arnold, of Haddam, Connecticut, where he was born, January 11, 1700-01. His father in his will (December 1728) leaves to this son only two acres of land, "which with the expense of his edu-

cation I account a large double portion of my estate." (It was at that time a custom, though not a law, to leave to the eldest son a double portion.)

He studied theology, and was licensed to preach by a committee of the Hartford North Association in 1724 (after June 2).

Early in 1725 he was ordained pastor of the Congregational Church in West Haven, Connecticut,—the people stipulating that if he should (like his predecessor, Samuel Johnson) embrace Episcopacy, the money paid to him as a settlement should be refunded.

Johnson, however, conducted occasional services within the parish and was able to gain an influence over the young minister, so that in December, 1733, he could report to the Bishop of London that he had reason to believe that Mr. Arnold would in a little time declare for Episcopacy; and on the next Easter Sunday (April 14, 1734), Arnold received his first communion from the hands of Johnson, at Stratford. In May or June he was dismissed from his pastoral charge in West Haven, and in 1735 he went to England for orders. He was received with attention, and Bishop Benson, of Gloucester, to whom Mr. Johnson had commended him, sent him to Oxford to receive there (March 8, 1735-6) the honorary degree of Master of Arts.

After a tedious voyage he arrived at Boston on his return, July 1, 1736, with an appointment as Itinerant Missionary for Connecticut of the Society for the Propagation of the Gospel in Foreign Parts, with his residence in West Haven. The chief places where he labored, besides West Haven, were Derby and Waterbury. His salary was only £30 a year, but as he was possessed of some private means he desired no more. The event by which this portion of his life was chiefly made memorable was his attempt in the fall of 1738 to take possession of a lot of land facing on the Town Green in New Haven, on the strength of a deed (dated March 26, 1736) from William Grigson, of London, to himself, by which this land was professedly given for the erection of an Episcopal Church, and as glebe land for a minister. Grigson's title was regarded as imperfect and Arnold's attempt to take possession was resisted by a mob of students and townspeople. He seems to have failed in discretion in his con-

duct, both in this and in some other matters, and being of "a very unsteady disposition," in the latter part of April, 1740, he was transferred to Staten Island, as the missionary of the Venerable Society, in charge of St. Andrew's Church, at a salary of £30 a year. From this charge he was dismissed June 21, 1745, in consequence of complaints from the wardens and vestrymen.

In April, 1746, being still at Staten Island, he brought suit in the New Haven Court for the recovery of a debt.

From this date he disappears from view, except in the glimpse afforded by a letter of the Rev. T. B. Chandler, to the Rev. Dr. Johnson, dated Elizabethtown, New Jersey, February 26, 1753, as follows:—

"I had the pleasure of receiving your favor of January 29, and am sorry to tell you that Mr. Arnold did nothing in his will for his children in New England. Mrs. Arnold was left sole executrix, and everything her husband died possessed of was left to her disposal.

However, she says she is willing that his children in New England should come in for a share with her own child in whatsoever he left in your parts; and I believe she will not recall it. As to the temper of mind in which Mr. Arnold left the world, I find that he had his reason for some months before his death, which he retained to the last. But I have not heard what remarks or reflections he made on his past life, and what was the moral disposition of his mind."

No will appears to have been proved, either in New Jersey or New York.

His first wife, to whom he was married April 4, 1728, was Abigail, only child of the late John and Abigail (Hollingworth) Beard, of Milford, a large heiress. (In Milford town records, adjoining the entry of this marriage is also the entry of a marriage of the same bridegroom to Mrs. Sarah Miles, July 29, 1728; some inexplicable error lurks in the latter entry.) Mrs. Abigail Arnold was living in May, 1739, when she joined her husband in a deed of land in New Haven.

Whitefield, in his visit to the Colonies in November, 1739, fell in with Arnold, and was so disgusted with him as to take the trou-

ble of writing a letter (from Philadelphia, November 27) to the Secretary of the Venerable Society, warning him that, in the writer's opinion, Arnold "is unworthy of the name of a minister of Jesus Christ." "I have been," he continues, "in his company several times and was obliged to reprove him openly for his misconduct." Arnold had already printed in New York, November 17, a warning against Whitefield, reprinted in the Boston News-Letter; they had been thrown together in coming from Philadelphia, and Arnold had sought out Whitefield, in New York, at the house of "Mr. Smith, the lawyer" (Y. C. 1719).

Prof. F. B. Dexter's Yale Biographies.

In several cases I have taken Prof. Dexter's biographies entire, knowing that they were of the highest authority and usually exhaustive.

Dr. Tilotson Bronson in his article in *The Churchman Magazine,* Vol. 4, p. 129, says "sometime in the year 1737, a Mr. Arnold, an itinerant missionary of the S. P. G., performed divine service for the first time according to the rites of the church, when he baptized two infants, both of whom were lately living and one is still a respectable member of the church." Of course Dr. Bronson got his information from tradition and had undoubtedly confused the service performed by Dr. Johnson in 1734 at Gunntown with what he supposed to have been done in 1737 by Mr. Arnold. Mr. A. was the regular missionary here and any service of this sort by him would not be of particular note. The following is from the town records, vol. 5, p. 21.

Jan. 29, 1738-9. Whereas Thomas Porter was chosen at annual meeting of 1736 to collect ministers rate and had a list of the rate to be gathered committed to him in which list several persons were included under the title or denomination of churchmen and so allowed in the list for the year 1736. These are therefore to certify all whom it may concern that I the subscriber have received in full of the several persons contained in said list under the said Denom, as their several sums are set down and do hereby acquit and discharge the above said collector from all demands from me or my heirs: I having I say been, I say received in full by me, Jonathan Arnold.

Attest: JOHN SOUTHMAYD,
Town Register.

The Reverend Theophilus Morris the next rector mentioned by Capt. Welton, resided in Derby. He was an Englishman. One of his contemporaries, the Rev. Mr. Johnson, wrote of him: "He is in many respects a gentleman of good accomplishments,

but it does not seem likely that he will suit or be suited with the disposition of these country people, so that I very much doubt whether he will be happy in them or they in him, and I wish that he was better provided for and that some young man previously acquainted with this country, or that could suit his disposition to it, were provided for them.

One reads between these lines pretty clearly what Mr. Morris's limitations were. He seems to have been a well meaning man with considerable energy, but his zeal was not according to knowledge; he involved himself in difficulties with his brethren here and he soon after returned to England apparently to his own and their relief.

Mr. Morris's successor was the Rev. James Lyons, an Irishman by birth, of whom the historian of the church says that "if he had genius and zeal, he was another example of a tiller in the field that needed a special missionary to watch him and keep him from running his plough upon the rocks." Mr. Lyons was here about four years. He resided in Derby and preached one-third of the time in Waterbury. During these years, notwithstanding some defects in the missionaries in charge, the church had greatly increased. In the year 1740 the famous Whitefield preached throughout New England, and his preaching was followed by a condition of intense religious excitement. The result of this was to turn the attention of the staid and moderate portion of the community to the more quiet and conservative methods of the Episcopal church, and there followed a great accession to the Episcopal ranks. Dr. Henry Bronson says: "The prosperity of the Episcopal church in Waterbury dates from about 1740." It is said that twenty-five heads of families transferred their membership at one time from the Congregational to the Episcopal Society.

The reason given was "dissatisfaction with the doctrines of that church and the exclusive views of its ministers." The point having most weight seems to have been the restricting of the privilege of infant baptism to children of parents both of whom were in full communion of their church.

Dr. Tillotson Bronson in an article in the Churchman's Magazine for 1807, entitled "History of the Church in Waterbury" says:

"Being thus strengthened, it was resolved to erect a church. A subscription was accordingly opened; and as this document is still in being, bearing date 1742, it ascertains who were the names then considerable in the parish, which are as follows, viz:

James Brown	Daniel Porter
John Barnes	Jonathan Prindle
Thomas Barnes	John Southmayd
Joseph Bronson	Richard Welton
Nathaniel Gunn	Richard Welton, 2d.
John Judd	Eliakim Welton
George Nichols	Ephraim Warner
Thomas Osborn	Ebenezer Warner

Most of these men left a numerous progeny who belong to the church."

This was written in 1807, and he mentions that Thomas Osborn is still living aged 91.

Mr. Lyon's successor was the Rev. Richard Mansfield. He was the son of Deacon Jonathan Mansfield of New Haven and was born there, October 1, 1723, and graduated at Yale college in 1741. For five years he was rector of the Hopkins Grammar school, and as during this time he connected himself with the Episcopal church (the Hopkins Grammar school being distinctly a Congregational institution) and still continued for some years to hold the position, it is evident that even at that early age he must have possessed a rare combination of firmness, gentleness and attractive traits of character. In 1748 he was ordained in England and appointed a missionary, on a salary of £20 a year, to the villages of Derby, West Haven, Waterbury and Northbury, and established himself at Derby, that being a convenient point for the care of this extensive charge. On October 10, 1751, he married Anne, daughter of Captain Joseph Hull of Derby. She had reached at that time the mature age of fifteen years and four months.*

*Early marriages were more common then than now and there may have been other extenuating circumstances. I do not know what they were. Perhaps she was very pretty.

Her elder sister had, the preceding summer, married the Rev. Mark Leavenworth, the Congregational minister of Waterbury. For ten years Mr. Mansfield administered the affairs of this large district with faithfulness and success. After Mr. Scovil took charge of the parishes in this neighborbood, Mr. Mansfield restricted his labors to Derby and vicinity, and there he lived, universally beloved and respected, until April 2, 1820, when he died in the ninety-seventh year of his age, and the seventy-second of his ministry: one of the longest, if not absolutely the longest, of pastorates on record. His Alma Mater in 1792 conferred upon him the degree of D. D., he being the first Episcopal clergyman to whom she extended that honor. He was one of the persons proposed to succeed Bishop Seabury, but declined to be a candidate. In his ninety-sixth year he presided over the convention which elected Bishop Brownell. His life has been fully treated in the History of Derby and elsewhere.

In January, 1740, certain persons "calling themselves Churchmen" remonstrated against paying Mr. Southmayd the £100 voted him. Their names fifteen in number, were spread upon the town record and the list is interesting. Here it is:—

Ephraim Warner,	Nathaniel Merrill,	Caleb Thompson,
Daniel Porter,	Obadiah Warner,	James Williams,
Robert Johnson,	Richard Welton,	Thomas Barnes,
James Brown,	Joseph Smith,	Abraham Warner,
Benjamin Warner,	Ephraim Warner, Jr.,	Samuel Brown.

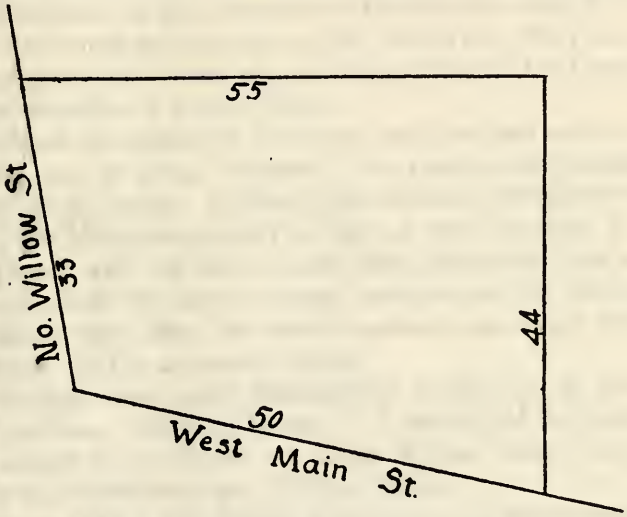
(The above list is copied from the manuscripts of the late Bennet Bronson. There is no record of town meetings between December, 1738, and December, 1740. One leaf, perhaps more, of the record book is missing. It may have been lost in binding. The missing portion was in existence some thirty years ago, as proved by the manuscripts referred to.)—*H. Bronson's History.*

The following vote was passed by the town December 13, 1742:

Upon the request of Dr. Benjamin Warner and others, the town, by vote, gave liberty to set up a church on the highway, North of Edmund Scott's house lot against the apple trees in said Scott's lot by the highway, and appoint the present townsmen

with John Southmayd a committee to agree with said Scott to get some of his lot, if they can have it upon reasonable terms that the house may be better accommodated and the highway less incumbered. This is the action referred to by Dr. Tillotson Bronson.

For some reason not now understood, the ground above designated, and which is nearly the same as that on which the present Episcopal church stands, was not obtained or not improved, and



LOT FOR ST. JAMES' CHURCH, 1743.

a year afterwards the town gave to William Selkrigg the liberty to place a house on it.

At a town meeting held April 10, 1743, several of the denomination of the Church of England declared that they were about to set up a church and petitioned that if they purchased a place to set it upon the town would help them. The town considering their motion did by vote agree that provided they purchased a place of any particular person to set their house upon and set it accordingly they might have liberty to draw twelve pound in money Old tenor bills out of the town treasury to purchase the same. The site had already been selected and preparations for

building made. Although the sum of £12 was named in the deed as consideration (perhaps to make the acceptance of the town's gift legal), the lot was really presented to them by John Judd and is described as taken from his house lot. It was on the north-east corner of West Main and Willow Streets, the lot now owned by Mrs. Charles M. Mitchell, and is described as forty-five feet on the south side, twenty-eight feet on the west, fifty feet on the north and thirty-nine feet on the east. March 6, 1784, Judge Joseph Hopkins leased to the committee of the Society a strip five feet wide on the north and east sides of the church lot. Why the lot should have been put in such peculiar shape when the land was open in either direction it is hard to see.

By deed dated November 23, 1797, the whole lot was sold to Jesse Hopkins, son of Judge Hopkins. The church and parish bore the name of St. James. In those days church buildings were not warmed, but it was customary to have a small building in the neighborhood, with fire place, where those who came from a distance could spend the hour between services and be warm and comfortable while they ate their luncheon, and could fill their foot stoves for the afternoon service.

These buildings were called Sabbath-day houses, or, in the language of the time, "Sabbady houses," A building of this sort containing several rooms stood on South Willow Street near where is now the residence of Mrs. William Brown.

In February, 1743-4, the Church-of-England-men determined on a movement to obtain parish privileges. Without such privileges they could not lay taxes for building a church. Before going to the Legislature, however, they applied to the town to secure its good will. The town, in a liberal spirit, resolved that it would not oppose them in their application. Their petition, signed by thirty-eight persons, came before the Assembly in October, 1744, and was rejected. Here is the paper:

The Memorial of the subscribers being Professors of the Church of England and inhabitants of the Town of Waterbury in New Haven County, by their agent Doct. Benj. Warner of sd Waterbury, Humbly sheweth—

That whereas you Honours Memoriallists, being Professors of the Church of England, and bound in Duty to carry on the Worship of God amongst us

from which there arises considerable charges that are Necessary in order thereunto, as building a church and Keeping it in Repair with many other things of the Like Importance, Which charges (as we your Humble Memorialists think) could be Defrayed More conveniently by a Tax upon each person accordin to their list, as such charges are in the Parishes established by the Laws of this colony. And there being no Law of this colony Enabling us to Lay and Gather such Taxes, Humbly pray that your Honours, in your Great goodness, would be pleased to Grant us Parrish Previleges in Every perticular (the School only excepted) as the Parrishes have established according to the Constitution of this Government, and your Memorialists as in Duty bound Shall ever pray.

Waterbury, April 22d, 1744.

Jonathan Scott,	Stephen Welton,	Benjamin Warner,
John Barns,	Zebulon Scott,	John Judd,
Gershom Scott,	Eliakim Welton,	Obadiah Warner,
Gamaliel Terril,	John Alcock,	Jonathan Prindel,
Robert Johnson,	Joseph Brunson,	Isaac Selkrigg,
Thomas Welton, Jr.,	James Browne,	Nathaniel Merrill,
Timothy Porter,	James Browne, Jr.,	Richard Welton,
Nathan Hubbard,	Joseph Browne,	Joseph Judd,
Benjamin Pritchard,	Daniel How,	Richard Welton, Jr.,
Thomas Welton,	John Browne,	Edmund Scott, Jr.,
Nathan Prindel,	Thomas Barnes,	Ebenezer Warner,
Ebenezer Judd,	Moses Brounson,	George Nikols,
Dr. Ephraim Warner,	Daniel Porter,	Josiah Warner.

This catalogue of names may be supposed to represent nearly the entire strength of the new denomination at the date of the petition. I notice, however, the absence of three names which were on the paper of subscriptions for a church, to wit, Nathaniel Gunn, Thomas Osborn and John Southmayd, Jr., and of five names which are on the list of those who protested to the paying of Mr. Southmayd the £100 in 1740, to wit, Joseph Smith, Caleb Thomson, James Williams, Abraham Warner and Samuel Brown. Of these eight, John Southmayd, James Williams and Samuel Brown had died and Caleb Thomson had already, probably, removed to Harwinton. If we add the remaining four, all Churchmen (and all of whom were living in Waterbury in 1744, unless Joseph Smith is to be excepted), to the thirty-eight petitioners, we have a total number of forty-two individuals, representing probably over two hundred persons, who were "professors (or

adherents) of the Church of England," at this time. (*Dr. H. Bronson's History of Waterbury.*)

This was an era of prosperity for the parish. It received several valuable gifts of land from the members (See Chapter on Real Estate) and a rectory was built by subscription. This was on land given by Oliver Welton and must have been not far from where the late F. L. Curtiss's house now stands. It was the third lot from Willow street. Oliver inherited it from his grandfather John. He gave it, while yet a minor, with consent of his guardian, the Rev. John Southmayd, and confirmed the deed after he attained his majority. (See Chapter on Real Estate).

Oliver Welton, considered as one of the most important benefactors of the Episcopal Church of Waterbury, (the land spoken of being regarded as a donation), was a son of John and a grandson of John, Sen., (an original proprietor). He was born December 24, 1724; served through the old French war; held the rank of ensign and afterwards of lieutenant; was in the action at Lake George and (according to the Churchman's Magazine) at "the repulse at Crown Point when the gallant Lord Howe was killed." Of those scenes he would speak, in his old age, with the greatest emotion, till the tears flowed and his utterance was choked. He died November 10, 1809.—(Henry Bronsons' History.)

In 1759 Mr. Mansfield gave up the northward end of his large mission field and was succeeded by the Rev. James Scovil, who took charge of Waterbury, Northbury, New Cambridge (now Bristol), and later of Westbury, now Watertown. He fixed his residence at Waterbury, thus becoming the first resident rector. He was the son of Lieutenant William Scovil and grandson of Sergeant John Scovil, who was one of the original settlers of the town. He was born January 27, 1732–3, and probably in the house on Willow street long known as the "old Johnson House," which was taken down, after being partly destroyed by fire, in 1889, being at that time by far the oldest house in town. This house was built by Sergeant John Scovil for his son William, and left to him by a nuncupative will recorded in Woodbury, to which district Waterbury then belonged, in 1725. About the time of James's birth, William Scovil exchanged places with Abram Utter and removed to that part of Westbury known as Nova Scotia hill. The dates on the record indicate that this

removal took place subsequent to the date of James's birth, but there was a tradition in the family that he was born at Nova Scotia hill probably arising simply from the fact that his father lived there. When James Scovil was about ten years old, his mother, who was a daughter of John Richards of Waterbury, having died, his father married Elizabeth, daughter of James Brown, before mentioned as the first Episcopalian in Waterbury.

Whether she brought Episcopacy into the family I cannot say, but it came about that time, as William Scovil's name appears as a member of the Congregational Society in Westbury not long before. When James Scovil was about twenty years of age, an injury which rendered him lame for a time and placed him under the care of Dr. Porter in Waterbury made him turn his attention to study. He lived during this time with the Rev. Mr. Southmayd, who found him so apt a scholar that he urged his parents to give him a college education. This being approved, he at once began his classical studies. He remained with Mr. Southmayd until cured of his lameness, and completed his preparation for college at home, probably under the care of the Rev. Mr. Trumbull. He graduated at Yale in 1757.

A year afterward the vestry of St. James Parish voted to contribute to the expense of his journey to England for ordination and to give him £20, sterling, a year, provided he got nothing at hum, and half of whatever he might get at hum, and the use of the glebe. "Hum" then meant England, although few of those vestrymen, perhaps none, had ever seen it. At the same meeting it was voted that we give him £22. 10s. sterling to carry him hum. On April 1, 1759, he was ordained in Westminister Abbey by the Bishop of Rochester, and returned as a recognized missionary under the auspices of the "Ven. S. P. G." He was presented by the society, at his ordination, with a folio Bible and Prayer-book, bound in one volume, for use in the church.*

* After doing duty here for many years, it was by vote of the Society presented to the Episcopal inhabitants of the towns of Columbia and Waterbury in Ohio. Some years since, Isaac Bronson of Medina, O., a son of Dr. Tillotson Bronson, finding that the book was no longer used, made arrangements to have it brought back to this place, where it now remains in the church, in a case with suitable inscription. It has the seal of the "Ven. S. P. G." and bears the imprint of 1737.

The following document was found among the papers of St. Peter's, Plymouth, by the Rev. Dr. Gammack; "Northbury in Waterbury, July ye 27, A. D. 1758.

We the Subscribers due promse to pay each one of the sums that we subscribe in this paper unto Lieut. Jacob Blakeslee and David Blakeslee by the first day of October next ensuing the date hereof; and we the subscribers do by these presents acknowledge ourselves to be firmly bound to the said Blakeslees to pay to them the sums that we subscribe by the 1st of October aforesaid, and the money it to be delivered by the said Blakeslee to Mr. Scovill in order to help him to go home to England for ordination for Ordination for Waterbury, Northbury and Cambridge for to be our minister.

	£	s.	d.qr.		£	s.	d.qr.
Caleb Thompson, . .	0	11	0.0	Mary Way, . . .		6	5.0
Isaac Castel, . . .	0	16	11.2	David Way, . .		6	7.3
Asahel Castel, . . .	0	8	5.3	David Blakeslee, .	2	1	8.2
Stephen Blakeslee, .	0	7	6.3	Jacob Blakeslee, .	1	6	1.2
Obediah Scott, . . .	0	5	3.1	Mary Ford, . . .	0	9	5.0
Ebenezer Ford, . .	1	5	5.1	Enos Ford, . . .	0	0	11.0
Moses Blakeslee, . .	0	10	1.0	Ruben Blakeslee, .	0	8	8.2
Ebenezer Allin, . .	0	15	9.3				

There is also a memorandum of payments showing that Abel Curtis whose name does not appear as a subscriber, paid 1 shilling; also the following: "Over paid by me, Jacob Blakeslee, to Mr. Scovill, 4.18.5."

Mr. Scovil continued in his mission, ministering with success to his several charges, until the disturbances of the Revolution cut off the assistance of the Society in England.* (For details see copy of records.) Then followed a period of great hardship for Episcopal congregations. They naturally sympathized with the mother country and thus drew upon themselves and especially on the clergy, much suspicion and frequently open hostility. Mr. Scovil, though much respected by his neighbors, did not escape his share. On one occasion, when returning with his cows

*In 1765, a number of the clergy "accidently convened" addressed the venerable society on the tumults growing out of the Stamp Act, and assured their ecclesiastical superiors that they and their people "will steadily behave themselves as true and faithful subjects" and as "Obedient sons of the Church of England." This is signed by James Scovil and four others. Hawks & Perry's, Vol. II, p. 81

Dr. Johnson, in December, 1775, writing in regard to political troubles, says:

"The Worthy Mr Scovil and the venerable Mr. Beach have had still better success. Scarce a single person is to be found in any of their several congregations but what hath persevered steadfastly in their duty and loyalty" (Hawks and Perry's Com. Ch. Doc. 11 p. 198, 199.

from a pasture on the west side of the river, just at night-fall, he discovered a man loading a musket in the borders of a wood, whose conduct awakened his suspicion. He immediately hastened to him and asked him pleasantly if he saw any game. The man replied, rather angrily, "I should have shot you if you had not spoken to me, for I knew you were a tory." He then advised him to leave his cows and take the shortest course home, or he might fall a victim to others who were greatly incensed at him and might not be appeased by being spoken to. Mr. Scovil thought it best to take his advice, and leaving his cows crossed the fields, waded the river and hastened to his home. Party spirit seems, however, to have run very high just then. He did not feel safe in his own house, and leaving it at night he secreted himself in a barn which belonged to him on Long Hill, where he remained hidden for some time, various members of the family supplying him with food. One of his sons, returning on one occasion from this place of concealment, was met by two soldiers, who took his horse from him and compelled him to walk as a prisoner to Stratford (about thirty miles), where he was detained some time in confinement. He had been guilty of no overt act, and naturally resented this treatment. (The Rev. Dr. Clark, in a memorandum in regard to Mr. Scovil, says: "I met this son in New Brunswick in 1844. He was then near eighty years of age, having resided there about sixty years, and every wound seemed as fresh and sensitive as when first inflicted, upon what he termed 'the rebel soil of the States.' He averred that no temptation that earth could present would ever induce him to set his foot on soil where he had received such unprovoked and cruel wrongs." Some of his brothers and sisters, however, did not share his feelings and visited here occasionally as long as they lived.)

At the close of the war the English society and the British government offered liberal inducements to loyalists who should remove to the British colonies. It seemed impossible, in the disturbed condition of things, for the parishes here to give Mr. Scovil an adequate support, although they offered to do all that they could. In 1788, after having visited New Brunswick and officiated there for several summers (returning to spend the

winters with his people here), he removed there with his family five years after the close of the war—thus terminating a connection of almost thirty years with the parish. He became rector of Kingston in New Brunswick, where he died December 19, 1808, in the fiftieth year of his ministry. He was succeeded by a son and by a grandson in the same parish. His wife, who was a daughter of Captain George Nichols, a prominent citizen of Waterbury, died in 1835, aged ninety-three. All his family went with him except his oldest son James, who married about this time and settled here, and who continued to occupy his father's residence, near the corner of North and East Main streets but fronting on East Main Street. The barn where the Rev. Mr. Scovil was hidden, which stood on almost the highest point of Long hill, was accidently destroyed by fire only a few years since. Dr. H. Bronson, in his History (page 302), quoting in part some other authority, says of him:

"Mr. Scovil was known for punctuality and faithfulness in the discharge of his duties. He taught his people from house to house, comforted the aged, instructed the young and made himself agreeable to children. He had a grave and becoming deportment and was sound in doctrine." There is a sermon of his extant and bearing a record of the places where it was preached. It is very much like other sermons of this period.

The following inscription to the memory of father and son appears on the Chancel Window in the old Church, Kingston, N. B.

"The Rev. James Scovil, the first Rector, took charge of this Mission in 1788, and lived to 19th December, 1808, the 76th year of his age, and 50th of his ministry."

"His son, the Rev. Elias Scovil, succeeded him as Rector, and lived to 10th February, 1841, the 70th year of his life, and the 40th of his ministry."

"Each, after he had served his own generation, by the will of God fell-on-sleep and rests here beneath the Chancel."

In the Vestry Room of the same Church may be seen two tablets in memory of these clergymen, with the following inscriptions:

(I.)

In memory of
REV. JAMES SCOVIL,
Born 9th Feb'y, 1733, in Watertown,
State of Con., ordained Presbyter
By the Bishop of Rochester,
8th April, 1759, employed as a
Missionary by the Venerable
Society at Waterbury until
the year 1788, when he was
removed by the said Society
to Kingston, Province of New
Brunswick, and constituted the
first Rector of Trinity Church,
over which he presided until
the 19th Dec., 1808, when he
departed this life
in the 76th
of his age, and in the
50th of his ministry.

(II.)

In memory of
THE REV. ELIAS SCOVIL,
who as a missionary of
the Ven. Society
P. G. F. ministered during
38 years in this Parish,
from 1803, as assistant
to his father
THE REV. JAMES SCOVIL
at whose death, in 1808,
he succeeded as Rector,
and having discharged
the Pastoral office with fidelity
he died February 10th, 1841, in the
70th year of his age,
and the 40th of
his ministry.

After a careful reading of the parish records I am inclined to modify somewhat my views given as above in the History of Waterbury, as to the reasons of Mr. Scovil's leaving this parish and going to New Brunswick. Although the parish undoubtedly felt poor and must have been keenly alive to their loss of the pecuniary aid and moral support of the Ven. S. P. G. (they had during forty years received over $6000. in money and many books) they nevertheless met these misfortunes with great courage and voted that if Mr. Scovil would remain with them they would pay him £45 a year for half his time, leaving him to get what he could for the other half from the adjoining parishes which he supplied, and this apparently not having proved acceptable, they voted to unite with Westbury and ask him upon what terms he could remain, which indicated a willingness to pay him any reasonable sum.

After considering all the circumstances I am inclined to believe that Mr. Scovil did not leave the parish for lack of support but from other motives, and, I presume, largely through the influence of his children. The feeling that his son had has already been shown, and doubtless these feelings were shared by other members of the family. He probably felt that the Episcopal Church when deprived of the support of the S. P. G. and of the power of the British government would be greatly handicapped in the States and the offers of the British government to Clergy going to the provinces were quite liberal, and their social position was assured. Nevertheless, before deciding to remove he deemed it best to spend several seasons there and test the condition of things for himself, and at last, probably not without some misgivings, he yielded to what I suspect was the importunity of members of his family and decided to make the change.

Mr. Scovil was a man of influence in the community while he remained here and had the respect of his brother clergy throughout the Diocese. He owned a good deal of land and probably farmed it as was the custom with clergymen of those times. His son James, who remained here took the real estate which he held here. He had one negro man Dick, a native African, who at one time belonged to Deacon Stephen Bronson, who was Mr. Scovil's next door neighbor. Perhaps he was sold to Deacon Bronson on Mr. Scovil's removal. Dick lived to a great age and finally died in the poorhouse but was always looked after and, to some extent, provided for by the Scovil family.

CHAPTER II.

THE PARISH OF ST. JAMES AND OF ST. JOHN.
THE TRANSITION PERIOD.

THE parish had now become an independent organization. The fostering hand of the Ven. S. P. G. had been providentially withdrawn and hereafter they were to be self sustaining if sustained at all. They accepted the situation. They do not seem to have been troubled by it. They felt that they were able to care for themselves. There may have been regrets but no murmurs come to the surface. All the business matters of the parish moved along as before. They were rather weak in numbers but not weaker than other parishes around them whether of Congregationalists or Episcopalians. There also seems, on the whole, to have existed a condition of pleasant relationship between the two denominations. This is shown by the vote of the town (which at that time practically represented Congregationalism) when the Episcopalians built their church. Social relations were not greatly affected. Inter-marriages were common and although there was doubtless a pretty solid sub-stratum of prejudice on both sides it was not often brought to the surface.

A story is told that one of the daughters of a prominent Episcopalian wished to borrow a horse and sent to a neighbor for that purpose; the messenger brought back word that his horse was lame, but that —— ——, another neighbor (who was a Congregationalist) had a good horse. The mother to whom the message was given replied "Oh, my! that's no use, Roxa couldn't ride anything but a church horse."

This may be offset by another. There was some discussion of an Episcopal family and the question was asked, Are they pious? Well—yes—I spose so, that is, Episcopal pious. But these were prejudices which a wider knowledge of the world served to dispel, and they did not greatly interfere with neighborly borrowing, lending and gossiping, and marrying and giving in marriage.

December 3, 1787, when it had become clear that Mr. Scovil

was to leave them, the society voted to settle a minister and have his service in preaching half the time. Some little time elapsed before they succeeded in finding a man whom they liked and who was willing to come. Correspondence was had with Rev. Messrs. Ives, Hall, Foot, Prindle and Blakeslee and each of them preached here more or less. Meantime in reply to a proposition to unite with Westbury, Salem and Bristol for one-fourth of a clergyman's time for each, this society voted that they wanted "one-half." At length, May 28, 1789, it was voted to give Mr. Solomon Blakeslee a call for one-half the time at £40 a year and his firewood, to be increased to £45 as the list of the church increases.

Mr. Blakeslee was a graduate of Yale college, in the class of 1785, was ordained deacon at St. Paul's church, Norwalk, June 3, 1789, and priest at Middletown by Bishop Seabury in 1793. As his service here was in 1789 it must have been immediately after his ordination as deacon. He afterward succeeded Bishop Seabury in St. James's parish, New London, and served at several places in the eastern part of the State. He died in 1835.

At a meeting June 16, 1790 it is voted ("Rev. Chauncey Prindle present, etc.") from which it would appear that Mr. Blakeslee had left and Mr. Prindle was probably in temporary charge.

Chauncey Prindle, the only son of Eleazar and Anne (Scovil) Prindle, of Waterbury, Connecticut, and grand-son of Jonathan and Rachel (Hickox) Prindle of Waterbury, was born in that town on July 13, 1753. His mother was a sister of the Rev. James Scovil. He graduated at Yale 1776.

He studied theology—probably under the superintendence of his uncle—and officiated as lay reader in the Episcopal Church in Watertown during part of Mr. Scovil's (the rector's) absences in New Brunswick, which began in 1785 and ended in his final removal in the summer of 1788.

On June 1, 1787, he was ordained deacon by Bishop Seabury, and thereafter gave about half of his time to the parish in Northbury, now Plymouth. He was advanced to the priesthood by Bishop Seabury, in New London, on February 24, 1788, and was now regularly employed as Rector of Christ Church, Watertown, with a salary of £30—half of his time being given to St. Peter's Church in Plymouth, which furnished £37.10s. to his salary.

He resigned his charge in Watertown at the end of the year 1804, but continued to officiate in Plymouth until 1806, when he resigned to enable that parish to be united with the parish of St. Matthew's in East Plymouth (organized in 1792) under one rectorship.

He was then employed in the same vicinity, to give a portion of his time to St. Michael's Church, in the neighborhood known as "Gunntown," in the western part of Salem Society, now Naugatuck; and in 1807 removed to the neighboring town of Oxford, and for a few years divided his services between the churches in these two localities. He also officiated for a time in Christ Church, in that part of Woodbridge which is now Bethany, and in 1815-17 he had charge of Trinity Church in that part of Derby which is now Seymour.

During his last years he lived on a farm in the northern part of Oxford, near the borders of Southbury, and died there, in poverty, on August 25, 1833, at the age of 80, and was buried in the cemetery at Gunntown. His wife Rosanna died on October 22, 1840, aged 85 years. Their two daughters (born about 1784-93), who died shortly before their parents, are commemorated on tombstones in the same locality.

He is described as a most worthy and indefatigable man, a pattern of punctuality in the discharge of his duty. One authority says that he was noted for a sound and forcible intellect and stern integrity, but was orthodox and firm in his principles. It is related of him that he swam his horse through a high and dangerous flood in the Naugatuck River rather than fail in an appointment for a service.

A gravestone was erected to his memory by surviving friends and parishioners "as a token of their high regard for his character, his zeal, his fidelity, his talents and his work both as a man and a minister."

A brief historical account from his manuscripts of the Episcopal Societies in Plymouth and Watertown is printed in the Chronicle of the Church, Vol. 3, No. 134 (New Haven, July 26, 1839), pp. 236-37.

September 13, 1790: Voted to invite Mr. Foot to serve two-thirds of his time and to pay him ⅔ of £85 s. m. (sterling money) and his wood provides he reside in this society.

David Foot was born in Marlborough, October 5, 1760, graduated at Dartmouth college in 1778, was ordained deacon at New London by Bishop Seabury, June 11, 1788, and was then appointed to serve in Hebron and Chatham. In October of the same year he was ordained priest at North Haven. After leaving here, he became rector at Rye, N. Y., where he died August 1, 1793.

On November 13, 1784, Dr. Samuel Seabury, having been selected for the office by the clergy of this diocese in March, 1783, at a meeting held in Woodbury, was consecrated Bishop of Connecticut at Aberdeen, Scotland, becoming thus the first bishop of the American church. He reached this country in 1785, and

in May, 1786, a committee from the parish waited on him at Stratford and desired him to visit Waterbury. He could not do so at that time, but in October 1, following, it is recorded that he confirmed here two hundred and fifty-six persons. That must have been equal to about one-tenth of the population, and the occasion was one of profound rejoicing among "churchmen." This, too, was in the darkest days of the church here, before Mr. Scovil had finally left, but when he was preparing to go, and when they were as sheep without a shepherd.

August 27, 1791, after several ineffectual attempts with other clergymen they voted to call Rev. Seth Hart for one-half the time.

In October, 1791, the Rev. Seth Hart, who had been officiating for some time previously as lay reader, was ordained deacon by Bishop Seabury at Watertown, an agreement being made that he was to officiate here half the time, the other half to be divided between Salem and Woodbury. His salary was £40, lawful money, the first year, to be increased £1 annually until it reached £45, and the use of the glebe. I suppose this was equal to about $150, but it was in "ready money," which went a great way in those days, and the use of the glebe was doubtless of considerable value. Mr. Hart's ministry here is said to have been quite successful, but he only remained about two years after his ordination, and then removed to Wallingford. It is recorded that he was a good scholar, an amiable man, a successful teacher and an acceptable preacher. While here he owned and occupied the place next south of St. John's church (Mrs. E. M. Burrall's), including the ground where the church now stands and several acres of adjoining land. When he left, several liberal persons bought his place and presented it to the church, the old rectory before mentioned having become unfit for use during Mr. Scovil's rectorship. It was afterwards sold, and the present site was repurchased about 1847. (See chapter on Real Estate.)

The following sketch of Mr. Hart is taken from the Mss. of an address delivered at the Bi-centenary of St. George's Church, Hempstead, L. I., by Rev. Howard Falkner, A.B.B.D., Rector of St. Peter's Church, Baltimore, Md., for the use of

which I am indebted to the kindness of James Shepard, Esq., of New Britain.

Rev. Seth Hart, M.D., was born in Kensington parish, Berlin, Conn., June 21, 1763, son of Matthew and Elizabeth (Hopkins) Hart. He graduated at Yale College in 1784 and studied medicine and seems to have practiced for a short time. In 1788 he married Ruth Hall, daughter of Benjamin Hall of Cheshire. She is said to have been a very attractive and superior woman. In 1790 he decided to give up the medical profession and become an Episcopal clergyman. He was almost immediately assigned to duty as a lay reader in the parishes of Waterbury, Woodbury and Salem. Waterbury was his place of residence and he remained here about two years when he removed to Wallingford. For the next four years he had charge of Christ Church, Wethersfield, but resided in Worthington Parish which is mostly in Berlin.

In 1797 he made a journey to Ohio as an agent of the Connecticut Land Company, taking charge of the second party of exploration, the first having gone the previous year under Gen. Moses Cleveland.

It seems that Mr. Hart was not only a clergyman and a doctor but a practical land surveyor which made him a very desirable person for a position of this sort. Near Cleveland one of their party was drowned in crossing a river and was buried at Cleveland, Mr. Hart officiating, and soon after his arrival he was called upon to solemnize a marriage. He also preached to his own party on Sunday and these are supposed to be the first services of the Episcopal Church in that part of the State of Ohio. On his return he resumed his pastoral duties. He was evidently a good 'all around' man.

It seems that Mr. Hart was also a natural mechanic. He invented a machine for shearing cloth, and one for making nails, which was patented January 14, 1799. His interests in mechanics was a very strong one and he probably spent a large part of his time and money over inventions.

In 1800 he was elected Rector of St. George's, Hempstead, L. I., and there spent the remainder of his life. He died March 14, 1832.

He seems to have been a man of a rather remarkable range of knowledge, and fairly successful in all that he undertook.

The affairs of the parish and its people were now clearly prospering. The old St. James's church, at the corner of Willow Street, had been occupied nearly fifty years, and both the needs and the pride of the parish demanded a better house. In April, 1793, during the Rev. Mr. Hart's ministry, a committee was appointed, "to agree upon a place to set a church and the bigness of the same," and in September following, having voted that the society were willing and thought it necessary to build a church, Eli Curtis, Esq., Jude Blakeslee and Captain Amos Bronson were

chosen a committee "to set a stake for the place where to build a church," and the town appointed a committee to agree with them.*

At a Town Meeting held by Adjournment on the 16th Day of Sept. 1793.

Voted: That Messrs. Aaron Benedict, Joseph Hopkins, Esq., Capt. Benjamin Upson, John Kingsbury, Esq., & William Leavenworth be a Committee to meet and agree with a Committee from the Episcopal Society on a place where the said Episcopal Society Shall build a Church or Meeting House and when the Place is agreed upon by the said Episcopal Society And approved of by the Committee now Appointed by the Town, then the Committee now appointed are hereby authorized to give the assent of the Town thereto. Town Meetings, Vol. 2, p. 105.

The following action seems to be a recognition of the location:

Waterbury 7th of December A. D. 1797, Then, was laid out a piece of land for a highway on the south side of the green in the center of the town between the new Church and Israel Holmes land lying north of a straight line from the gate of the Door yard of the Glebe house to the Northeast corner of Wd. Susannah Bronsons house containing seventeen rods and a half of land and in the whole land that Ard Welton bought of Capt. Samuel Judd & Israel Holmes.

RICHARD WELTON, } Selectmen.
NOAH BALDWIN, }

For a valuable consideration I the subscriber do release and by these presents forever quit claim all my right, Title, Interest in the land taken for the above mentioned highway as a highway forever.

Recd Dec. 19th, 1797. Witness my hand, ARD WELTON.

A true record. Attest.

JOHN KINGSBURY, Register.

Highways Vol. 2, p. 373.

Before this the South line of the green had run diagonally north west from the Bronson land to near the corner of the present church. Church Street was not yet opened but this action set the line back to correspond with the south side of the street further east.

*These gentlemen were all non-residents. Eli Curtis was a lawyer residing in Watertown and I think Mr. Blakeslee and Captain Bronson were both from Plymouth. Difficulties and heart burnings so frequently arose in those days from differences of opinion as to the proper location of churches and schools that it was quite customary to call in a committee of disinterested persons from neighboring towns to "set a stake." Whether this parish in its wisdom avoided all trouble by appointing the committee at the outset, or whether some difficulties had already arisen, I do not know. That there were difficulties, however, very clearly appears.

Whether the above named committee acted or not, the record does not show, but in December following another committee, namely, John Wooster of Derby, Thomas Atwater of Cheshire and Abner Bradley of Woodbury, were appointed, and this time under the sanction of the county court, which had jurisdiction when applied to in such matters. Still they were not quite satisfied, and in the following March the court and committee were asked to place the stake five rods further south, so that the first stake must have been driven very nearly where the Soldiers' monument is. Both these stakes were set on ground belonging to the town.

On February 9, 1795, a vote was passed directing the committee to "build a decent, well-furnished church fifty-four by thirty-eight feet, with a decent steeple on the outside, at the east end of the same." By arrangement already referred to the church was placed on public ground at the west end of the green.

This church building was a great credit to the parish. Its gallery windows were arched at the top—a feature which was supposed to give it a churchly appearance—and it had a tall, slender, gracefully tapering spire, on the top of which shone a bright gilt star, with a handsome gilt vane just beneath. David Hoadley was the architect. The interior was divided into square pews with seats on three sides; the ceiling was arched between the galleries; the pulpit was high, with winding stairs on each side and the reading desk in front of it below. They were of dark wood, probably cherry. The robing-room was near the entrance of the church. After reading the service, which was done in a surplice, the minister walked the length of the church to the robing-room, laid aside his surplice, returned and slowly mounted the long pulpit stairs in his black gown. If done with dignity this was quite an effective part of the service. The crowning glory of the church consisted of two large fresco paintings, one at either end of the arched ceiling of the church on the pediments over the pulpit and over the choir gallery. As I remember them, they occupied the whole of the pediments, or ends of the arch. They were painted in different shades of green on a white ground. The subject of that over the pulpit was the baptism of Jesus by John in the river Jordan. The Jordan was a very res-

St. John's Church, 1797.

pectable stream, looking nearly a quarter of a mile wide in the picture, and the landscape on the further side was quite inviting. I always thought, while looking at it, of the hymn:

> On Jordan's stormy banks I stand,
> And cast a wistful eye
> To Canaan's fair and happy land,
> Where my possessions lie.

I could not swim, and the idea of "crossing the Jordan," which was a popular synonym for entrance into the next world, was not inviting. The river seemed altogether too deep to wade. The picture at the other end was a village green on which was a church—the church, I suppose, in which the picture was—with rather stiff trees and a long row of people moving toward the sanctuary, conspicuous among whom was the rector, marked by his shovel hat. To my boyish eyes these pictures were marvels of art.

At the same time that this church was being built the Congregational society was erecting one at the other end of the Green, and a healthy spirit of emulation was doubtless of considerable advantage to both buildings. The new church was consecrated by the name of St. John's on November 1, 1797, by Bishop Jarvis.*

The following is the formal Act of Consecration. The petition is in the handwriting of Lieut. Michael Bronson, son of Esquire Ezra Bronson, who had a local reputation as a chirographer. The sentence of Consecration appears to be in the Bishop's own hand.

FORASMUCH as Almighty God has been pleased to put it into the hearts of the Parishioners of the first Protestant Episcopal Church in Waterbury to build a new Church in said Parish, for the Celebration of his Worship according to the Liturgy of the Protestant Episcopal Church of the United States of America, and has in the course of his good Providence enabled them to complete the same: and as it is their full purpose and earnest desire that the said new Church, to be called St. John's Church, be dedicated to the Worship and service of Almighty God, according to the Liturgy aforesaid.

THEREFORE the said Parishioners being legally Assembled in Society Meeting in said Parish on the Twelfth day of October, Anno Domini 1797 did

*So far as can be discovered Mr. Green had left at the time of the consecration and the church was without a rector.

unanimously resolve and Vote, to request the Right Reverend Doctor Jarvis, their Diocesan Bishop, to attend in, and Consecrate the said new Church to the Worship of God according to the Liturgy aforesaid, and at the time of said Consecration a Deed of Dedication should be made and delivered in common and usual form—And the said Parishioners at the aforesaid Meeting did unanimously Vote that the Church Wardens, Messrs. Ephraim Warner, Hermon Munson, together with Messrs. Seba Bronson, Isaac Benham and John Cossett be a Committee to Execute and Deliver in the name of said Society, said Deed of Dedication—Therefore persuant to the several Votes of said Society above referred to, and for the Reasons aforesaid—We the said Church Wardens and Committee of said Society Do by these Presents for ourselves in the Capacity aforesaid, and for the rest of the several Members of said Society Successors, Dedicate, Appropriate, Give and Grant the said new Church, by us and them erected unto Almighty God our Heavenly King and Father, to be consecrated and sett apart for the use of his Holy Worship and Service according to the Liturgy aforesaid—Divesting ourselves of all Right and Title, and disclaiming all Authority ever hereafter to employ it in any common or profane use—And we the said Church Wardens and Committee do now acquaint the Right Reverend Doctor Jarvis our Diocesan Bishop herewith, and in behalf of said Society do request that he would Consecrate the said new Church to Almighty God and sett it apart to be forever hereinafter employed in his holy Worship and Service, hereby promising in behalf of said Society and their Successors, as far as in us lies, to take care of the Repairs of said Church, that it may be kept, together with its Furniture, Sacred Utensills and Books in a decent state for the celebration of Divine Service; And also that we will as God shall enable us, endeavour always to procure and support a Minister in Priests Orders, to Celebrate Gods Holy Worship in said new Church, according to the Liturgy aforesaid.

IN WITNESS whereof we the said Church Wardens and Committee (in behalf of said Society) hereunto sett our hands and seals this first day of November, Anno Domini, 1797.

In presence of

REUBEN IVES,
DAVID BADGER,

EPHRAIM WARNER,
HERMAN MUNSON,
SEBA BRONSON,
ISAAC BENHAM,
JOHN COSSET.

Be it known to all whom it may concern, that on the first day of November in the year of our Lord one thousand seven hundred and ninety-seven, the foregoing instrument of Dedication was presented unto us, the Bishop of Connecticut, at the Holy Table, by Ephraim Warner, the senior church Warden, and openly read before the congregation there assembled. And that in

consequence thereof the said Church, called St. John's Church, was, on that day, duly consecrated, and set apart for the worship and Service of Almighty God forever.

In Witness whereof, we have hereunto affixed our Episcopal Seal, the day and year above written, and the first year of our consecration.

Sigil, Episc. Connect.

(signed) ABRM. CONNECT.

After Mr. Hart's departure the pulpit was partially supplied for a time by the Rev. Alexander V. Griswold and by the Rev. William Green. Of Mr. Griswold nothing more need be said here than that he subsequently became Bishop of Massachusetts. The Rev. William Green was a graduate of Dartmouth college in 1791. He was ordained deacon by Bishop Seabury at New London, October 18, 1793. To the record of the ordination the bishop adds: "Mr. Green was ordained on my own personal knowledge of him and on recommendation of Rev. Dr. Bela Hubbard of New Haven; he was licensed to preach and purposes to go into Maryland." The Dartmouth college catalogue says that he died in 1801, aged thirty. Where he spent the few years that intervened between his service here and his death I have not learned.

Soon after the completion of the church, in December, 1797, the Rev. Tillotson Bronson, who had officiated here and in Bristol for some months, became the rector, with the agreement that he was to officiate here three-fourths of the time and one-fourth in Salem society. His salary was $250. In June, 1806, not feeling able longer to support his family on this sum, and the parish being unable (or unwilling) to increase it, he preached his farewell sermon, and retired, with the approbation of the bishop and the good will of the people.

Dr. Tillotson Bronson (D. D., Brown university, 1813), was the son of Captain Amos Bronson of Plymouth, whose residence was at Jerico on the Naugatuck river. He was born there January 8, 1762, fitted for college with the Rev. John Trumbull, Congregational pastor of Watertown, graduated at Yale in 1786, studied theology with Dr. Mansfield and Bishop Seabury, was

ordained deacon September 11, 1787, and priest February 24, 1788. He preached for a year in Vermont and New Hampshire, which was the missionary ground of that period: then for a while in Boston and at several places in this state, and also taught school. While in Waterbury he lived in a house on Grand Street which was taken down in 1882 to make room for the Baptist church. He owned the place and sold it to his successor, the Rev. V. H. Barber. From Waterbury he went to New Haven to take charge of the Churchman's Magazine, a periodical then recently established, which he continued to edit with ability for some years. Only a few months, however, after leaving Waterbury he was appointed by the Convention principal of the Episcopal Academy at Cheshire. He removed there, and after a long and successful career as the head of that institution he died September 6, 1826. He was a prominent man in the church and plenty of material exists for a fuller biography, but it relates to his life after leaving here.

I notice on the record (as a sign of progress) that on August 19, 1799, a committee was appointed to procure subscriptions to purchase a bass viol. On December 8, 1803, it was "voted to dignify the pews." This consisted in allotting the seats in the church to the members of the congregation according to their "dignity," the standard being a fixed one, based partly upon age, partly on the amount of tax paid and partly on official or social standing.

Dr. Bronson was succeeded by the Rev. Virgil Horace Barber, who remained here from June 16, 1807, until May 6, 1814. He was a son of the Rev. Daniel Barber of Claremont, N. H. He was ordained deacon June 9, 1805, and priest, September 20, 1807. I have not been able to learn where he was educated, but he was a scholarly man and a superior teacher, and while here maintained a school of high order. He doubtless discharged his ministerial duties with zeal, but it was as an inspiring and instructive teacher that he did most for the generation to which he belonged, and his influence was long felt. It is said that he required his own family, including the pupils who resided with him, to converse in Latin. He was, however, eccentric and somewhat unpractical. I find this entry on the parish records when he had been here but six months:

"December 29, 1807. Voted to send Mr. Justus Warner to the town of Claremont, N. H., to know the reason of Mr. Barber's not returning to this town, and to give Mr. Warner $14. for his expenses."

There were no telegraphs, and letters had evidently failed. We know that Mr. Barber came back, but why not sooner remains a mystery. He left here to become principal of an academy at Fairfield, N. Y., but two years later (in 1816) became a Roman Catholic, and, placing his wife and children in a convent, went, July, 1817, to Rome, and after a period of study became a priest in the Society of Jesuits. A clergyman who had known him here visited him in Rome, and found him an inmate of a Jesuit college under the name of Signor Barberini, clothed in the habit, and practicing the austerities which belong to the order. After his return from Rome he went in 1822, by direction of his superior, to Claremont, where he established a Roman Catholic church. Later he was sent on a mission to the Indian tribes in Maine and to various towns in that state where there were Roman Catholic residents without pastors. He was afterward assigned to duty in Maryland and that vicinity. He died at Georgetown, D. C., March 27, 1847.

The Rev. Daniel Barber, the father of Virgil H. Barber, was a native of Simsbury, and was born October 2, 1756. In 1827, when he was seventy-one years old, he published, at Washington, D. C., a pamphlet entitled "History of My Own Times," which is of considerable value as a picture of the period. He was a soldier in the Revolution and kept a diary, portions of which are contained in his pamphlet and are also copied in the sketch of Simsbury in Barber's Historical Collections of Connecticut. The Barbers seem to have been an independent family, much given to speculative theology (the main source of recreation for thinking people in those times), and always having the courage of their convictions, if not a little to spare. Daniel's father and mother each had their own views and stood by them. "They could never agree," says Daniel, "as to their points of faith." When Daniel was twenty-seven years old he became an Episcopalian, at thirty an Episcopal clergyman and at sixty-two a Roman Catholic. This was in 1818, when he publicly announced his change and left his church in Claremont. There seems to be some discrepancy in the several biographical statements as to whether the father or son first entered the Roman Catholic church. The probability is that the father started first, but the son outstripped him in the race. It is a sad story throughout, such a spirit of self-sacrifice and such a lack of sense. When Virgil H. Barber made up his mind to become a Roman Catholic priest he was thirty-four years old and his wife twenty-eight, and they had five children and no means of support. The mother and children were placed in a convent, and the father went to Rome to study. All became prominent in

the church of their choice. Mrs. Barber was known "in religion" as Sister Mary Augustine (or as it was frequently written, Austin). She died at Georgetown, D. C., January 1, 1860. Their son, Samuel Joseph, became a priest of the order of Jesuits, and died in Charles county, Md., February 23, 1864. The youngest and last surviving member of the family, Sister Mary Josephine, died at the Convent of the Visitation in St. Louis (about 1892 or 3.) The following sketch is taken from a St. Louis paper:

THE FIRST NOVICE.

DEATH OF AN HISTORICAL SISTER AT THE VISITATION.

Sister Mary Josephine Barber died at the Visitation Convent on Cass avenue on Wednesday night at 11 o'clock. She had been a sufferer from cancer for two years. Her name is famous in the annals of the Catholic Church of America, and she herself had been, for over a half century, a member of the order. Her grandfather, Rev. Daniel Barber, a native of Connecticut, was a minister of the Episcopal Church, but became a convert to Catholicity. In 1807 be baptized Fanny Allen, daughter of Gen. Ethan Allen, who is known in Catholic history as "the first American nun." Her father, Rev. Virgil Horace Barber, was also an Episcopalian minister, and he too was converted to Catholicity. He became a Jesuit, and his wife, Jerusha Barber, became a Visitandine nun, under the name of Sister Mary Augustine. Besides his son, Samuel Barber, joined the Jesuit order. Four daughters became Ursuline nuns. They died in Canadian convents. Sister Mary Josephine, the Visitandine, was the last survivor of this religious family.

She was born in 1817, and was educated at the convent in Georgetown, D. C., where her mother was a nun. In 1833 a colony of eight sisters was sent to Kaskaskia, Ill., to found a convent, and she, then Miss Barber, accompanied them. They arrived at Kaskaskia on May 31, and she entered the novitiate in the summer of that year. She was professed by Bishop Rosati. In 1836 her mother was sent to the house, and remained there till the spring of 1844. The high water of that year compelled the removal of the convent to St. Louis, and mother and daughter were in the immigrating party. They continued to enjoy each other's company until 1848, when Sister Mary Augustine was sent to Mobile. She died in 1860.

Except a little while that she spent beside the death-bed of her mother, Sister Mary Josephine was employed since 1844 as a teacher at the St. Louis Convent. She excelled especially in poetry, music and painting. She had some of the most distinguished ladies in the country as pupils, among them Mrs. Hancock, wife of the late Gen. Hancock. She was of a most amiable disposition, very modest in speaking of herself. Two years ago she was induced to write a history of her family for the "Catholic Memoirs of Vermont and New Hampshire," but tells little of herself. Some of the passages, however, are most affecting, as, for instance, her description of being taken to the Georgetown Convent when 2 years old and refusing to go to her mother, as she did not recognize her. She states that the five children were present when father and mother made their vows in the Georgetown Convent Chapel, she as a Visitation nun, he as a Jesuit. When she was 15 years old she made her confession to her father, and afterwards, she says, "I went back to the parlor, and my father, who seemed more delighted than I was myself, took me up under the arms and jumped me several times half way to the ceiling, exclaiming 'My baby! my baby!'"

Besides the "History of My Own Times" Daniel Barber wrote "Catholic Worship and Piety explained and recommended to a very near Friend and Others,"—a pamphlet, Washington, 1821. See also "Catholic Memoirs of Vermont and New Hampshire," by Bishop Goesbriand, Burlington, Vt., 1886, and Griffin's Journal, Philadelphia, June 1, 1894.

In September, 1814, the Rev. Alpheus Geer was invited to become rector, at a salary of $600. "provided Gunntown will pay one-third for his services one-third of the time." Gunntown it will be understood was the Episcopal church in the second (Salem) Society, now Naugatuck, the church there being in the Gunntown district. The vote as finally passed was to pay him $400 for two-thirds of his time, leaving Mr. Geer and Gunntown to settle for the remainder.

Alpheus Geer was born at Kent, August 7, 1788, graduated at Union college in 1813, was ordained deacon by Bishop Hobart in New York city, June 12, 1814, and priest by Bishop Griswold at Middletown, early in 1815. He remained in Waterbury nearly sixteen years from the fall of 1814 to the spring of 1830. He went from here to Hebron, where he remained about fourteen years, and afterwards preached at East Haddam, North Guilford, Bakerville and Harwinton. He died at Norwich, February 3, 1866. While here he lived first on South Main street, and later in the Judge Hopkins place, on West Main street. His wife was Miss Sarah W. Marshall of Torrington, married November 29, 1815. She died September 11, 1886. The period of Mr. Geer's pastorate was one of quiet and moderate prosperity. There was not at that time much growth in the town, and as a semi-farmer clergyman, who was expected to live to some extent off the product of his glebe, he was a very fair representative of the country clergy of his time. On Sunday, October 20, 1816, he presented to Bishop Hobart of New York, then acting as bishop in this diocese, which was temporarily without a bishop, a class of two hundred and twenty-six for confirmation, being the largest class ever confirmed by Bishop Hobart. The manuscript from which the information in this sketch was in part obtained, adds: "It is thought the largest ever presented to any bishop in this country." The writer was not aware of the class of two hundred and fifty-six confirmed by Bishop Seabury in the same place thirty years before, but these two classes, both of them in this parish, have seldom been exceeded in numbers. Mr. Geer's second son, the Rev. George Jarvis Geer, D. D. (Trinity, 1842), was for many years a successful clergyman in the city of New York, and his grandson, the Rev. William Montagué Geer, is one of the assistant ministers of Trinity parish in that city.

On July 19, 1830, the Rev. William Barlow was invited to become rector. He remained here about two years and a half. At a meeting of the parish in October, 1832, it was voted to give him a leave of absence during the winter (he being obliged to go south on account of his wife's health), and this seems virtually to have closed his connection with the parish. He was a man of

dignified manner and refined and rather scholarly tastes. While here he took an active interest in schools and in a public library. The library continued to exist in a feeble way for many years after he left. Some of the books went into the Young Men's Institute and finally into the Bronson library. One of Mr. Barlow's contemporaries speaks of him as a "smart but erratic man." He was ordained deacon by Bishop Hobart, December 28, 1819, and died in Chicago February 24, 1850. He occupied while here the house on Grand street which had been occupied by the Rev. Dr. Bronson and the Rev. Mr. Barber.*

From Dr. James H. Canfield, librarian of Columbia University, I get the following:

Rev. William Barlow.

1819. Ordained deacon, Dec. 28, by Bishop Hobart.
1819–21. At St. John's Church, Canandaigua, N. Y.
1820. Ordained priest, October 22 or 29, by Bishop Hobart.
1824–26. At Claremont Church, Charleston, S. C.
1829. Agent and Corr. Sec. of Church Scholarship Society, Hartford, Conn.
1830–32. At St. John's Church, Waterbury, Conn.
1834–35. At St. Matthew's Church, Wilton, Conn.
1836–40. At St. John's Church, Ogdensburg, N. Y.
1840–42. Address given at Flatbush, N. Y.
1842. Instructor in St. Thomas' Hall, Flushing.
1834–47. Address given at Peekskill, N. Y.
1848–50. At Trinity Church, Chicago, Ill.

He is also mentioned as having been at St. Paul's Church, Syracuse, N. Y., before he was at Ogdensburg.

He was author of several printed letters and pamphlets which are preserved in the library of Columbia University.

*Somewhere about 1830, I have not the precise date, the church was struck by a very heavy bolt of lightning, which broke a large part of the glass in the windows; and the lightning rod, which was of iron and nearly an inch in diameter, was rendered so brittle that it was readily broken by the hands.

CHAPTER III.

THE NEW ERA.

I HAVE called the preceding chapter the transitional period. Mr. Geer was the last of the Waterbury clergymen who joined the care of some other parish to his ministerial work here. This is also approximately the epoch which marks the transition in Connecticut from an agricultural condition to one in which manufactures became the dominant interest, and Mr. Geer was the last minister of St. John's parish who depended on the cultivation of land for a portion of his income. The cultivation of the glebe land and of their own land by the early New England clergy afforded an important part of their support. A settlement was regarded as for life, and a grant of land was usually part of the settlement. In many cases the clergy were considerable landholders and successful cultivators. This condition of things continued in some towns to a later date, and possibly there are lingering cases still, but the year 1830 is as near the turning point as any that could be selected.*

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On February 20, 1833, it was voted to alter and repair the church. This was accomplished some time afterward, and the changes consisted principally in taking out the square pews and substituting those of the present style, then known as "slips." By this the seating capacity of the church was considerably increased.

On April 8, 1833, it was voted to make a contract with the Rev. Allen C. Morgan, either party to be at liberty to terminate the engagement on giving six months' notice. Mr. Morgan began

*If the people of to-day can imagine the rector of St. John's in "shirt sleeves," working in a mild spring rain to turn the water through sluices into his grass land (as I have seen Mr. Geer doing), or can imagine the pastor of the First church with a very broad brimmed straw hat and a calico dressing gown, carrying a rake across his shoulder and following a load of hay from the "little pasture" through the main street of the town (as I have seen Mr. Arnold doing), it will help them to understand some of the changes which seventy-five years have brought about, both in the sources of income and in the customs of life.

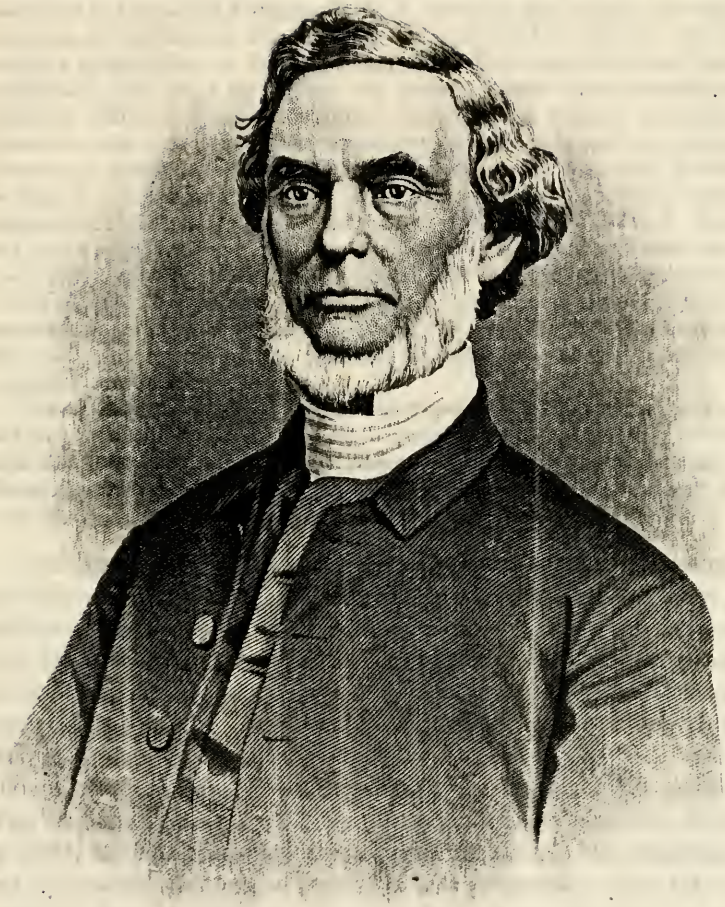
his service here as a deacon about the time that Mr. Barlow left, and was ordained a priest January 17, 1833. He remained here until the fall of 1836, and left to take charge of the Cheshire academy. After a brief but very successful career as a teacher he died suddenly in New York City, October 12, 1838. During the short period of his ministry here he had become so much attached to the place and people that he wished to regard it as his home. He was buried here, and his old parishioners erected a monument to his memory in the Grand Street Cemetery, which was afterward removed to Riverside.

Allen C. Morgan was born at Norwich, January 7, 1802. His father removed soon after to Greenfield, Mass. Being desirous of obtaining a classical education, and dependent on his own exertions, he early engaged in teaching. While thus occupied, the Rev. Dr. Wheaton, then Rector of Christ Church, Hartford, offered to assist him in his education. The offer was accepted, and he graduated with distinction at Yale college in 1826. He taught for a while at Norwalk, and then at Ulster, N. Y., until the autumn of 1831, when he returned to Hartford and was ordained deacon, November 27. He officiated for a few months at Plymouth and Bristol, and then came here. He was a man of dignified appeareance, rather stout for his years and slow in his motions, but of an active mind and finished scholarship. He was a faithful pastor and a sympathetic friend. He never married.

It was during Mr. Morgan's rectorship, December 10, 1835, that a committee was appointed to purchase an organ and make the necessary alterations in the galleries for its reception. This was the first church organ in Waterbury, and it was for many years the only one. The organist was St. John Rowley, an Englishman employed in Beecher's woollen mill.

On January 28, 1837, it was voted that the society's committee be authorized to correspond with the Rev. J. L. Clark on the subject of becoming rector, and to offer him $750 a year. He accepted the offer, and on the second Sunday after Easter began his long service here.

Jacob Lyman Clark was the son of Jacob and Susannah (Bangs) Clark, and was born at Westhampton, Mass., September 19, 1807. Previous to his fifteenth year he lived for some time with a married sister, Mrs. Harriet King, working with her husband on his farm. In 1822 he went to Cambridge to study with his brother, Orange Clark, afterward the Rev. Orange Clark, D. D., who after many years of service in this vicinity spent the closing years of his



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life in California, but who was at this time a student in Harvard college. He remained in Cambridge about two years, when he went with his brother to assist him in a school at Portsmouth, N. H., teaching also, during a portion of the time, the children of the officers at the navy yard at Kittery. He also taught a public school at Beverly, Mass., somewhere about this time, having sailors and sailor boys for pupils. He entered Trinity (then Washington) college in 1827, and graduated in 1831. His father was a farmer of moderate means and the sons were mainly dependent on their own exertions for such educational advantages as they obtained, a statement which would probably be true of nine-tenths of the New England boys of that period who rose to distinction. While at college he taught in the family of William H. Imlay, and in the long vacations visited his brother, then in orders, at Delhi, and at Rochester, N, Y., and while at the former place he read the service in the neighboring villages. He seems not to have had the ministry in view at first, as he became a communicant of the church while at college, and it has been said that until after he was twenty years old he had never seen the inside of an Episcopal church.*

He studied three years at the General Theological seminary in New York, and was ordained deacon by Bishop Brownell, at St. Mark's, New Canaan, June 29, 1835. He supplied that parish and Ridgefield until he came to Waterbury, the second Sunday after Easter, 1837. Here he labored with great success for almost forty years, until his death, January 26, 1877.

During this long period the history of his life is substantially the history of the parish. His success here, however, was so marked, his power of administration so evident and the contributions of the parish under his guidance so liberal to the general work of the church that it could not fail to attract attention, and few parishes in the country were better known or more highly esteemed than St. John's, Waterbury, and few clergymen better known or more highly esteemed than its rector. The missionaries and the missionary bishops found in him an unfailing friend. In 1854, feeling somewhat overworked, he sent in his resignation, but the parish declined to receive it and proposed to give him six months' leave of absence. He decided to take this and by way of light recreation did six months' canvassing for the Board of Missions. This seemed to be just what he needed, and he came back to his work greatly refreshed. The society for the Increase of the Ministry might be said to be of his creation, and for one

*This may not be strictly correct, but there was no such church in his native town and the family were staunch Congregationalists.

year (1859) he gave up a large part of his parochial work to act as its agent.

He was a member of the General Conventions of 1850, 1862, 1865, 1868 and 1874, and a prominent member of the General Board of Missions. At the General Convention of 1856 he was nominated by the House of Bishops to the Episcopate of Nebraska and Kansas, but the lower house did not think the time had come to establish that jurisdiction. In 1859 the convention elected him Bishop of Kansas and the Northwest, but he declined, feeling doubtless that he was more in the line of his special work in his own parish. The reason he usually gave when asked, was that he was not sufficiently learned to be a bishop. He was doubtless quite sincere, too, in this estimate of himself. He was not a scholar. He never gave himself the slightest trouble about vexed questions of theology or metaphysics. He was a Christian worker, a servant of Christ and his church. It was for that church to point out the way, and for him to follow in it. Nevertheless in all practical questions, intimately related as they frequently were to matters of theological doctrine, his shrewd common sense and sound business judgment made him a leader and a guide. In 1848 he became a member of the standing committee of the diocese of Connecticut, and was annually re-elected for the next twenty-three years, after which he declined a re-election. In the Diocesan Convention he was a leading member and continually served on many important committees, but he never spent his own time or that of the convention in discussions about anything except the most practical questions, and then in the most practical way. He received the degree of D.D. from his Alma Mater in 1853, and in 1862 was made a member of the college corporation, which place he retained until his death.

His life had few salient points for biographical purposes. He will be remembered in the church, outside of his parish by his earnest labor in missionary work and his singlehearted zeal for all that was good.

Dr. Clark had not in any great degree what is usually called a knowledge of men but he had a wonderful knowledge of the individuals composing his own parish. He knew every man, woman

and child. He never met one of them on the street without recognition. He seldom entered a house without inquiring for every member of the family, from the eldest to the youngest. He knew all the intricate relationships of the various families, their descents and intermarriages. He knew enough of their affairs to know their ability to assist him in his parish work. He knew when to ask for money, and also how, and for how much; for he was apt to be very definite in those matters. There were men in his parish who did not take much interest in church or charitable work, from whom nevertheless, he could get sums of from one dollar to ten dollars whenever he saw fit to ask. He was seldom, perhaps never, refused. He had completely subjugated himself to his work. Always and everywhere he was the clergyman, and the black cane which he carried seemed an official staff. When he came to Waterbury he was thirty years old. Tall, erect, of spare figure, his resolute, straight-forward walk was altogether characteristic of the man; one saw at once that he was going to a specific place for a specific purpose, and felt pretty sure that, whatever it was, he would carry it out. You would not say of him, as of some men, that he forgot himself, but rather that he never thought of himself. He was the man to lead a forlorn hope, or, with equal readiness, to follow another man if it seemed his business to follow rather than to lead. He was by nature and by early training a Puritan, but not in theory an ascetic. He was fond of social intercourse, intensely enjoying the companionship and conversation of his brethren in the ministry. He had, too, a good sense of humor, but it was strictly of the clerical kind. His manner was cheerful and genial and the tones of his voice hearty and inspiring, though upon occasion he could be very stern.

He never attempted eloquence or strove for well-turned sentences, but there were times when the importance of the theme and his own intense earnestness gave his utterances much power, and in presenting the importance and the needs of Christian enterprises he had a business-like directness which seldom failed to produce substantial results. He had an indomitable will. All that persistence and perseverance to the verge of obstinacy

could accomplish he would do. He had not great talent for organizing. He did not lay out or discuss his plans beforehand to any great extent, or work on methods and with subordinates. When anything was to be done he called on all to help; then, while he supervised the labor, he put his own shoulder to the wheel, quietly filled the gaps, and the result was success.

He was not a student. He read few books and few newspapers. What was happening in the diocese and in the church at large, so far as it affected him as a clergyman, or his work, or the welfare of the church, he generally contrived to find out, and those who came in contact with him knew very well that he had his opinions and maintained them against all comers; but he had no time to waste on speculative questions. Probably he never read a novel or a work of speculative thought, or a philosophical history or a book of poetry except the Hymn Book. He knew nothing about modern science and whenever he had occasion to allude to it in his sermons he always spoke of it as "science falsely so called," which covered the whole ground with him. With the sick and the poor his presence was ubiquitous, his patience unwearied, his labors unceasing, his charity unfailing. Fuel, food, medicine, clothes, money for rent, to see that no one should lack these was his daily and nightly business. His life in the parish might be summed up in that royal sentence, "He went about doing good."

He spoke no evil of any man to his fellow men, but with the wrong-doer himself he never held back or hesitated when he thought good could be done. Crossing the Green one day, he met a workman whom he knew, partially intoxicated. He told the man he was sorry to see him in that state and pointed out to him the injury he was inflicting on himself; among other things he warned him that he was destroying his strength and power to labor for his family. This touched the man's pride, and he replied, "I can whip you, Dr. Clark, and if you will step back on the Green I will do it." "No," said Dr. Clark; "when you are sober you are a much stronger man than I am, but if you go on drinking, or even now, if you had a glass or two more, I shouldn't be afraid of you." This argument seemed to reach him, and the result was that he went directly with the clergyman to the

secretary of the local temperance society, and there signed the pledge.

It is probably safe to say that no man in this town was so well known or so universally esteemed. Although St. John's was only one of eight or ten churches in the town, yet, on the afternoon of his funeral, business was suspended as by common consent, and the whole population poured forth to do honor to his memory. It was such a spontaneous tribute to a life of goodness as gives one renewed confidence in his fellow men.

Dr. Clark was a man of warm domestic attachments, to whom a home meant much. Although thrice married during his pastorate, he lived a widower for more than twenty-seven years. On April 28, 1839, he married Mary Thankful, youngest daughter of James Scovill, Esq., and granddaughter of the Rev. James Scovil. She died May 2, 1842. On September 12, 1847, he married Mary DeForest, daughter of Gad Taylor of New York. She died July 13, 1848, and on November 16, 1870, he married Anna Galpin, daughter of William R. Hitchcock, long an officer of St. John's parish. She survives him. He left but one child, a daughter of his first wife, now Mrs. Ambrose I. Upson. During the long years of his widowerhood his house and home were under the care of his maiden sister, Miss Samantha Clark, who came to him after the death of his second wife and devoted the remainder of her life to the care of her brother. She died at Westhampton, her old home in May, 1886. In 1849, the parsonage on Leavenworth Street was bought for Dr. Clark and he lived there until his death, January 26, 1877.

At a meeting of the Wardens and Vestry, held in the church January 27th, 1877, it was reported that the funeral services of the late Rector, Rev. Jacob Lyman Clark, D. D., were appointed to take place in the church Monday, Jan. 29th, 1877, at two o'clock, P. M., at which time it was expected that the Bishop would be present and preach a memorial discourse. The following named clergy having been selected by the family acted as pall bearers.

Rev. A. T. Twing, Rev. S. D. Dennison, D. D., Rev, E. E. Beardsley, D. D., Rev. N. S. Richardson, D. D., Rev. W. E. Vibbert, Rev. J. L. Bennett, D. D., Rev. F. J. Hawley, D. D., Rev. J. L. Scott; and the following members of the parish., Messrs. S. M. Buckingham, I. E. Newton, F. J. Kingsbury, H. V. Welton, C. B. Merriman and E. A. Pierpont.

By consent of the family it was decided that the Wardens and Vestry should convey the remains of the deceased to the chancel Monday noon, there to be viewed by all those who might wish to avail themselves of the privilege.

The following named proposals relating to the preparations for the funeral were suggested and adopted.

First. That N. Dikeman have charge of draping the chancel.

Second. That N. J. Welton engage carriages and select ushers to aid at the church.

Third. That C. B. Merriman provide a lunch at the Scovill House for the clergy.

Fourth. That Henry Merriman assist at the house during the day.

Rev. J. F. Bingham reported having issued postal cards to the clergy of the Diocese and others announcing the time of the funeral.

Adjourned to Sunday evening Jan. 28, 1877.

A true copy of the minutes.
Attest J. W. Smith, Clerk.

At a meeting of the Wardens and Vestry of St. John's, Waterbury, the following resolutions were adopted:

Jan. 29, 1877.

Whereas: It has pleased Our Heavenly Father in the exercise of that infinite wisdom which doeth all things well to take from a life of toil and trial to a Heaven of peace and rest His faithful servant the Reverend Jacob Lyman Clark, D. D., for almost forty years the revered and beloved rector of this parish.

Resolved: That while we deeply mourn the loss, the greatness of which we are yet in the first moments unable to measure, we desire humbly to express our devout gratitude to the great Head of the Church that we have been so long permitted to enjoy the ministrations and to profit by the labors and the example of this eminent mnister of Christ, whose record like that of his 'Master' is that he went about doing good.

That while the obligations which we owe to him cannot be set forth in a few brief phrases, we nevertheless desire to place upon record our grateful acknowledgments that under God this parish is what it is through his manifold labors.

That he has spared himself no labor for our sakes, but that summer's heat and winter's cold have been to him as naught when duty called.

That in times of adversity he has not looked back nor faltered, nor in our days of prosperity has he suffered us to be led into vanity, but by patient continuance in all well doing he ever sought for glory and immortality, eternal life.

That his life has been an open book known and read of all men, for good.

That his name has been in all the churches a synonym of all that is faithful in labor, wise in counsel, just, true, that maketh for peace and righteousness and is of good report.

That his ear was ever open to the cry of the oppressed and his hand was swift to minister to the needy; from no man was his face turned. He ever distributed to the necessities of the saints and was given to hospitality. He was the guide and friend of youth, the counsellor and comforter of age. He has fought a good fight; he has finished his course; he has kept the faith.

How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things unto men.

Resolved: That we shall most honor his memory by heeding his counsels and faithfully striving to follow his example.

Resolved: that we tender to his bereaved family such consolation as our sincere sympathy in their affliction may afford.

Resolved: That these resolutions be entered on our records and that copies be furnished for publication in the Church Journal, The Churchman and the newspapers of this city.

Attest,
E. D. Steele,
Clerk pro tem.

At a meeting of the Wardens and Vestry of St. John's Parish held in the church Sunday, Feb. 4th, 1877, it was

Voted: That the salary and house rent of the late Dr. Clark be continued to his family until Easter, 1877.

Voted: That a committee of four do procure such historical sketches as they may be able to obtain, and report the same to the Rev. J. F. Bingham, D. D., that it may be compiled in pamphlet form together wth the Bishop's memorial discourse and other matters of interest to the parish, this committee having power to publish the same.

The following named were appointed:

Rev. J. F. Bingham, D. D.	F. J. Kingsbury
Rev. Mr. Russell	N. Dikeman.

Voted: That Rev. Doctor Bingham and S. M. Buckingham procure assistance for Doctor Bingham until Easter, 1877, at a cost not exceeding $100.

Adjourned.

A true copy of the minutes.

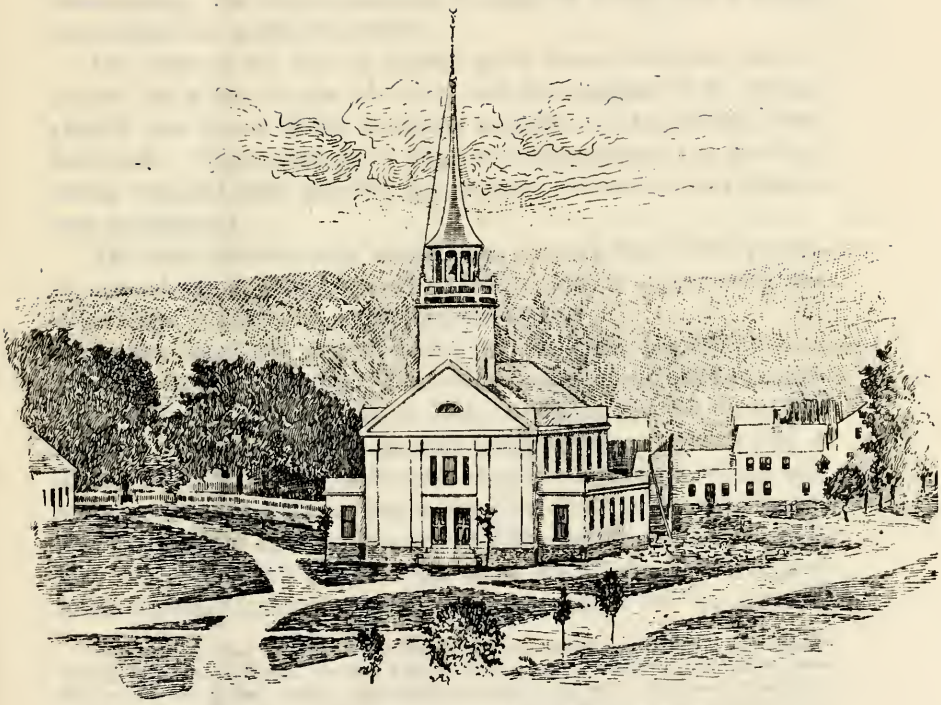
Attest, J. W. Smith, Clerk.

At a meeting of the parish held April 14, 1884, the committee to provide a suitable memorial of the late Rev. Dr. Clark, appointed Easter Monday,

April 2, 1877, reported that soon after their appointment they caused a granite monument with a suitable inscription thereon to be placed at the grave of Dr. Clark in the Riverside Cemetery at a cost of $550, which was defrayed by subscriptions of the late parishioners of Dr. Clark now belonging to the parishes of St. John's and Trinity; that on the 12th of the present month a tablet of brass mounted on marble and placed in the nave on the south (since changed to north) side of the chancel arch was unveiled with appropriate services. The cost of the tablet was $325, which was defrayed by subscriptions from the Sunday School and members of St. John's Parish.

Soon after Dr. Clark came to the parish, signs of growth began to appear, owing doubtless in part to the increase of population, but also, in part to his energetic methods. On May 19, 1838, it was voted to finish off the gallery of the church into slips. On January 12, 1839, it was voted to make an addition on each side of the church, provided the money could be raised by subscription. The addition was made, consisting of a wing, one story high, and about twelve feet wide, on each side, giving two additional rows of pews, and two aisles, the entire length of the church. The front of the church was also built out on a line with the front of the steeple. The appearance of the edifice, with these wings, was not architecturally elegant, and they were spoken of as "cow-sheds" and "bowling-alleys" by the irreverent; nevertheless, they served a good purpose for a number of years.

On February 23, 1846, it was voted that it was "expedient to build a new church, if the funds can be raised by subscription." A building committee was appointed, but nothing more appears on the record until March 8, 1847, when a committee was appointed to sell the old building. But in the meantime much had been done. It had been decided that the new church be of stone, and a new site was selected and purchased, a short distance from the old one and directly west of it. The dimensions of the whole edifice, including the chapel, were 154 by 76 feet, and the spire was 186 feet in height. The interior was richly finished in black walnut, and the chancel window bore a colossal figure of St. John, with a book resting upon his lap and a pen in his hand, with the emblematic eagle by his side. At the date of its erection, the church was certainly surpassed by few, if any, in the State. It was the result of great liberality and of much self-denial on the



St. John's Church, 1839.

part of the society, and its completion was an occasion of just pride. It was consecrated by Bishop Brownell, January 12, 1848.* Its cost was $35,060.43.

The old church was sold to the Roman Catholic parish and removed to East Main street. It was used first for a church and afterwards for a school until 1888 when it was taken down to make room for the block built by the parish of the Immaculate Conception. Its timbers showed no signs of decay, and it might have stood for another century.

On January 18, 1857, a violent snow storm occurred, accompanied by a heavy gale of wind, and the steeple of St. John's church was blown down, crushing a portion of the south tower in its fall. The steeple was a mass of broken sticks, but the bell, which weighed 3800 pounds, fell on them in such a way that it was uninjured.†

The destruction of this steeple was a heavy loss to the parish. It was rebuilt in 1859 of wood as before, but in a very solid and substantial manner, at a cost of over $5000.

In the early morning of December 24, 1868, the church was totally destroyed by fire. The other religious societies immediately proffered a partial use of their buildings, and the Christmas services were held in the Second Congregational church and a parish meeting in the Methodist church. Sunday evening services were held for some time in the First Congregational church, and the Sunday morning service and the Sunday school in Military hall, the third story of the store on Exchange Place and Bank Street. Immediate measures were taken for the erection

*At the time that the site for the new church was purchased it was a flag swamp, through which ran a brook. In very high floods the water backed up into this lot from the river by way of the "Cove." The tradition is that in the early settlement of the town quite a stream from the river found its way through that hollow and ran across the green and into "Great brook" below. The West District School house was nearly opposite this lot and the children picked flag pods in summer and skated in winter on this swampy ground with much satisfaction. Just at the corner was a place to water horses and wash wagons, and Esquire Ezra Bronson had at some time had tubs set there for making lye, and the place was still known as "'Squire Ezra's potash." Cyrus Clark's law office stood about where the drive way is on the South side of the church. Later this was moved back into the lot a little south of the brook, some additions were made to it and it was used at various times as a manufactory of buttons, window springs, starch, hats, and perhaps other articles.

†In this gale the spire of the Second Congregational Church was also blown down crushing part of an adjoining house.

of a temporary chapel on ground furnished by S. M. Buckingham, senior warden, at the corner of West Main and State Streets, and the first service was held there March 29, 1869. It was a comfortable building, measuring 100 feet by 40, with seats for 629 persons. It cost about $6500. and was the home of the parish for nearly four years.

While the temporary chapel was being prepared another committee took in hand the subject of a new church, and subscription papers were at once circulated. About $35,000 were received for insurance, but it was clear that this would not go far towards a new church. Between the building of the two churches, our Civil War had taken place, and, at the date now referred to, values had not yet assumed their normal proportions. The style of living, the demands of the public, the whole structure of society in short, had been changed. The new church, relatively, was not much in advance of the old one, but it probably cost four times as much.

The first vote was to raise $100,000, but it was soon found that this would not do what was wanted, and the amount was increased to $125,000. The following summary shows the cost and value of the building and the land:

Contract (and extras) for mason and joiner work,		$117,855
Windows,		3,532
Heating apparatus and plumbing,		6,536
Gas fixtures,		1,500
Architect's fees,		4,969
Decoration,		2,700
Oiling,		550
Carpets, cushions, altar furniture and sundries,		7,083
		$144,725
Special gifts (estimated):		
Two organs,	$12,000	
Chimes, clock and bust	10,000	
Stained windows,	5,000	
		27,000
		$171,725

The value of the ground and of the foundations, which were very heavy (the old foundations having been added to but not

St. John's Church, 1848.

disturbed), makes the total value about $200,000. To this can now be added the rectory and lot, valued at $25,000, and the parish house* and the State Street lot, the value of which is about $27,000.

The founding of the second parish, although not accomplished until some years later, was substantially decided upon in connection with the building of the new church. What is to be said in regard to it will be found in the chapter on Trinity Parish.

In this connection it seems appropriate to insert the following letter from a member of the parish, addressed to the Building Committee.

"It would seem as if the proper course for St. John's Parish to take in regard to a new church depended very materially upon the answer which is to be given to a question that has as yet received no very careful consideration by the Parish.

This question is, Is it desirable to have a second parish in Waterbury?

Some members of the parish have expressed themselves as of the opinion that a second parish is not only desirable but absolutely essential to the growth of the Church. There may be others who do not entertain the same opinion, but so far as I have heard any opinion expressed it has seemed to lean towards a new parish.

Whatever the real opinion of the parish may be is it not highly important that the opinion should be ascertained and the whole subject carefully weighed and definitely decided upon before proceeding on a course of action so important as building a new church—involving an outlay of considerably more than $100,000 and fixing the condition of the parish for some years to come.

So far as I understand the matter at present we seem to be admitting that a new parish is desirable while we are at the same time managing affairs as if there were to be none. For,

First. Is it not as certain as anything well can be that if we raise and expend from $100,000 to $130,000 in a new church it will be many years, at

*At the Spring meeting of this parish in 1890, the following vote was passed:

Voted, That the rector of the parish and the board of managers of the church home and charity foundation fund, be, and are hereby authorized to erect a church home building on the lands of the parish in the rear of the lot west of the church, substantially in accordance with the plans herewith submitted, said building to be erected under the provisions and for the purposes set forth in the gift to the parish by the heirs of the late Samuel W. Hall, as appears on records of the parish; the expense of said building to be paid from said fund.

The corner stone was laid with appropriate ceremonies, July 30, 1890. A copper box, with church records, municipal documents, coins, etc., was placed in it. The building is 41½x66 feet besides the wing occupied by the sexton. There are three floors, one of which is a hall with a stage and dressing rooms. One floor is used by the Young Men's Guild, and has a billiard table. Most of the minor meetings of the parish organizations, choir rehearsals, etc., are held in this building.

least one generation, before we can hope to build another church which will compare so favorably with the first one as to attract a new audience or draw the necessary support from the paying members of the older parish.

Second. If we do not think it wise immediately to have a second parish we ought to build a new church with that fact fully in view and so lay our plans as to meet all the requirements of the case. The first of these is that the new church should be considerably larger than, or at least contain considerably more seat room than, the old one. When that church was built the population of Waterbury was less than five thousand. It is now more than fifteen thousand, but the seat room for churchmen is no greater in the town now than it was then—except the chapel at Waterville which in no way supplies the increased demand.

This lack of growth is by no means creditable to the church here, but we cannot grow without room and for the last fifteen years there have been no spare seats. If therefore we are to grow, and not to grow is disgraceful and wrong, and if we are to have but one parish, we must have a larger church. I know the objections to a larger church are many and weighty, but what else can we do—if we cease to grow we begin to die.

On the other hand if we are to have a new parish our new church should be built smaller than the old one, and relatively at a less expense, that is, at a less expense than one of the same size as the old one would cost now.

Our new church should be built, then, for six hundred to eight hundred sittings; it should have no side galleries; it could or should therefore be built much lower than the plans now under discussion, would require a lower spire and could be made in all respects more elegant and complete.

It would be far easier to heat and better to speak in. For a church of that size the present foundations would be ample for chancel, chapel and all necessary conveniences.

Suppose now we raise $100,000, and build a church which we can complete and furnish for $80,000—say for church $65,000—organ and furniture $15,000. Then take the remaining $20,000, put it with the $30,000 insurance money, put it on interest for five years and we have nearly enough to build a second church.

When our first church is fairly completed, say in three or four years, initiatory steps should be taken for the second. This should be as large as the first and in all respects equal to it, and with experience gained in building the first the second ought to be superior to it, and would be.

These two would give say sixteen hundred sittings, representing an increase of not less than six hundred to seven hundred church goers over the present number and giving us two active, healthy and friendly parishes. And these two with a generous and Christian rivalry in good works ought to in five years more to give us the material for a third equally numerous and vigorous.

St. John's Church After the High Wind, January 19, 1857.

It is the opinion of sound judges that had our old church been two-thirds its size we should long since have had two active prosperous parishes."

Memorandum. The foregoing was submitted to the building committee and other leading members of the parish. Its views were approved and the consequence was the size of the church was reduced from the original plan more than one hundred sittings; but the expense of the reduced plan was greater than it was supposed the other would be, so that it is extremely doubtful if another parish can be established in ten years.

September, 1871.

The church was consecrated by Bishop Williams on St. John's day, June 24, 1873. As already indicated it is unusually rich in memorial windows and other memorials, gifts for the most part of members of the parish. The most valuable of these is the great organ, built by Hook & Hastings at a cost of $10,000. It was the gift of Abram Ives. Next is the marble bust of Bishop Brownell, by Ives, the sculptor, surmounted by a richly carved Gothic canopy of Caen stone, the whole structure being about twenty-five feet in height. It bears the following inscriptions:

The Right Reverend Thomas Church Brownell, D. D., S. T. D. Born in Westport, Mass., October XIX, MDCCLXXIX. Consecrated third Bishop of Connecticut, October XXVII, MDCCCXIX. Founder and first President of Trinity College. Presiding Bishop in the Protestant Episcopal Church in the United States. Died in Hartford, Jan. XIII, MDCCCLXV, in the LXXXVI year of his age and the XLVI year of his episcopate.

"Blessed are the peacemakers, for they shall be called the children of God."

Erected by Gordon W. Burnham, A. D., MDCCCLXXI.

In memory of Gordon W. Burnham, who was born in Hampton, Conn., Mar. 20, 1803, and died in N. Y. city Mar. 18, 1885. He was at one time a vestryman of St. John's Church, and with his wife Louisa, a daughter of the Rt. Rev. T. C. Brownell, D. D., S. T. D., bestowed liberal gifts upon the church.

"Yea, because of the house of the Lord our God I will seek to do thee good."

This canopy was first erected over the altar, but was subsequently removed to the south wall of the chancel arch. The expense of this change was borne by Mr. Burnham's sons, and the inscription to his memory was added by direction of the parish at that time.

Under the north gallery is a black marble tablet with this inscription in gilt letters:

In memory of the Rev. James Scovil, born in Waterbury, Jan. 27, 1732, graduated at Yale College, 1757. Ordained by Zachary Pearce, Lord Bishop of Rochester, at St. Peter's (Westminster Abbey), England, April 1, 1759. Missionary of the Ven. S. P. G. to this parish (then St. James), and its first resident rector, 1759-1788. Died at Kingston, N. B., Dec. 19, 1808.

Also of James Scovill, Esquire, his son. For many years an officer of this parish. Born March 19, 1764, Died November 26, 1825.

This tablet is placed here by their grandchildren and great-grandchildren, 1885.

The Bible and Prayer Book which were presented to the Rev. James Scovil by Ven. S. P. G. at the time of his ordination in Westminster Abbey in 1759, and were used in this church about 60 years and then by a vote of the parish presented to an Episcopal Church in Waterbury, Ohio, were returned here and repose in an oaken case, with a suitable inscription, the gift of Mrs. Frederick J. Kingsbury, a great-granddaughter of Mr. Scovil.

The chimes, consisting of ten bells, were the gift of G. W. Burnham, and the clock was the gift of Mrs. Burnham.

St. John's chimes were received in December, 1871. The parish meeting accepting it, etc., Dec. 31. The paper says the bells arrived the 19th. They are from E. A. & G. R. Meneely of West Troy, N. Y.

E, 2520 lbs. This chime of ten bells was presented to St. John's Protestant Episcopal Church of Waterbury, Connecticut, by Gordon W. Burnham of New York, A. D. MDCCCLXXI. Rev. Jacob L. Clark, D.D., rector. Rev. Frances T. Russell, associate rector. S. M. Buckingham and I. E. Newton, Wardens. Vestrymen, S. W. Hale, T. I. Driggs, W. Lamb, George Pritchard, B. P. Chatfield, J. W. Smith, J. S. Elton, H. V. Welton, R. E. Hitchcock, N. Dikeman, F. J. Kingsbury, C. B. Merriman, George F. Perry, N. J. Welton. N. Dikeman, Treasurer, R. E. Hitchcock, clerk. Henry Dudley, Architect. B. P. and H. K. Chatfield, Contractors. "My mouth shall show forth thy praise."

F Sharp, 1780 lbs. Glory to God in the highest and on earth peace.

E, 380 lbs. And the spirit and the bride say come, and let him that heareth say come.

G Sharp, 1250 lbs. Young men and maidens, old men and children praise the name of the Lord.

E. 380 lbs. And the spirit and the bride say come, and let him that heareth say come.

St. John's Church After the Fire, December 24, 1868.

G Sharp, 1250 lbs. Young men and maidens, old men and children praise the name of the Lord.

A, 1080 lbs. Hearest thou what these say?

B, 840 lbs. Let everything that hath breath praise the Lord.

C Sharp, 620 lbs. O come let us worship and fall down and kneel before the Lord our maker.

D, 514 lbs. Lift up your hands in the sanctuary.

D Sharp, 476 lbs. I was glad when they said unto me we will go into the house of the Lord.

F Sharp, 250 lbs. To tell of thy loving kindness early in the morning and of thy truth in the night season. 8 8 20 lbs.

THE CHIMES OF ST. JOHN'S CHURCH.

From the *Waterbury American*, Feb. 15, 1872.

At a meeting of the wardens and vestry of St. John's parish, Waterbury, held in the chapel on the 31st day of December, A. D. 1871, the letters of Gordon W. Burnham, Esq., of New York, formerly a member of this parish, were presented and read. Upon motion it was:

Resolved, That the letters of Mr. Burnham be entered at length upon the records of the parish.

Resolved, that the thanks of the parish be tendered to Mr. Burnham, not only for his generous confidence in selecting us as the guardians of this valued memorial of our late revered Bishop, but also for the fitting and beautiful work he has caused to be prepared to receive and protect it: The whole constituting a worthy ornament to our church, an object of sacred interest to all who shall hereafter come within its walls, a monument to a much-loved Bishop, and a memorial of the giver which we shall hope ever gratefully to preserve.

Resolved, That the thanks of the parish are due to Mr. Burnham for the elegant and costly chime of ten bells which he has caused to be placed in the tower of our church, and that in this gift he is a benefactor not only to the parish, but to the entire community.

Resolved, That a copy of the record of this meeting, authenticated by the signatures of the Rector, the Associate Rector, the Wardens and Vestrymen of this parish, be engrossed upon parchment and placed in the hands of Mr. Burnham, and that copies be furnished to the papers of the city and to the *Churchman* for publication.

JACOB L. CLARK, Rector.
FRANCIS T. RUSSELL, Associate Rector.
SCOVILL M. BUCKINGHAM,
ISAAC E. NEWTON, Wardens.

S. W. Hall, F. J. Kingsbury, R. E. Hitchcock, J. W. Smith, Geo. Pritchard, C. B. Merriman, T. I. Driggs, J. S. Elton., N. Dikeman, E. A. Pierpont, H. V. Welton, B. P. Chatfield, George F. Perry, J. H. Sandland, Vestrymen.

This chime of bells is from the factory of Meneely & Co., Troy, and is considered one of the very best specimens of their workmanship. The clearness and richness of tone could scarcely be excelled,—crystalline and mellow in sound. The resonant quality of the bells ought to be satisfactory certainly, when we hear it reported that the aged watchman upon Zion's walls in Watertown has distinctly heard their melody like musical spirits singing up the valley.

It is a mistaken notion that silver adds to the richness of tone in church bells. It gives softness to be sure, but the best alloy is found to be of tin and copper, and sometimes zinc. Silver, lead, and other metals have not the resonant quality for the best effect. The bell on the church at East Haddam has something of a muffled sound from the element of silver, as it is supposed. It is a very ancient bell, and is well worth a climb into the tower to see. It was sent to this country a few years ago from Spain, and may be, in fact judging from the inscriptions, etc., must be, hundreds of years old. But to return to our bells. We say our, for we are all equal sharers in the enjoyment of them. They are all superior in workmanship and are hung with the latest mechanical improvements. Each bell is appropriately inscribed with mottoes, "Holiness to the Lord," "My mouth shall sound forth thy praise," etc., etc. The name of the donor is also upon each bell and in case the chime should ever be broken up and scattered abroad it could again be recovered. The ten bells are on the notes E, F, G, A, B, C, D, D, E, F,—four sharps and one flat. This gives great variety and a wide range of tunes. Gardner in his "Music of Nature," gives the number of changes for ten bells as three million six hundred twenty-eight thousand and eight hundred, so that it will be seen there is no danger of our being confined to a limited range of tunes. Especially as the same author states that the ringing of seven hundred and twenty changes on twelve bells (two more than ours) in an hour, would require an incessant ringing of seventy years to complete the entire number.

In the descriptive catalogue of Meneely we find the following statement:

"A chime is set a of bells so attuned that the notes follow each other at diatonic intervals; a peal is a set attuned to harmonic intervals. Thus a set of bells upon the eight notes of the scale is a chime; a set upon the first, third, fifth, and eighth is a peal.

The smallest number of bells that may be said to compose a chime is five, while what might be called the natural number is eight,—representing the eight notes of the scale; but as the addition of an extra bell giving the note of the flat seventh creates a new series of diatonic tones in the key of the fourth, thus allowing music of two different keys to be played, this bell is usually added to the octave, so that a full chime is now understood to consist of at least nine bells.

The usual manner of mounting chimes in this country is to swing the tenor (or largest) bell after the manner of an ordinary church bell, the others

being suspended stationarily from trusses and placed in such relative positions as the construction of the belfry will admit. Attached to the clappers are leather cords which are led by pulleys and rods to the ringer's room below and there connected with levers which may be easily manipulated by one person. This differs from the old English mode in that the latter requires that each bell be swung, thus requiring a ringer to each as also a tower of great capacity and strength."

We observe that out of the seventy-two different chimes manufactured by the Meneelys in this country and Canada, that there are only two exceeding, and but five equalling ours in number. We state these facts that our citizens may realize our indebtedness to Mr. Burnham, and we have only to regret that his heart cannot be cheered as often as ours by the sweet music of the bells of St. John's church. We trust that this munificent gift may be the means of provoking moneyed men elsewhere to the same good work.

A brass tablet on a background of Spanish griotte marble (the work of Giessler of New York) was the gift of the Sunday schools of St. John's and Trinity parishes. It bears this inscription:

In grateful remembrance of the Reverend Jacob Lyman Clark, D. D. Born at Westhampton, Mass., Sept. 19, 1807, graduated at Trinity College, 1831, ordained deacon June 29, 1835, and priest July 5, 1836. Instituted rector of this parish, Easter, 1837, where for forty years he faithfully served God and ministered to His people, until he entered into rest, January 26, 1877. "For he was a good man and full of the Holy Ghost and of faith, and much people were added unto the Lord."

"Blessed is he that considereth the poor."

A small brass tablet upon a background of carved oak, on the side wall of the chancel, is inscribed as follows:

In memoriam rei. The Rev'd John Williams, D. D., LL. D., was elected fourth Bishop of the Diocese of Connecticut at a Convention held in St. John's Church, Waterbury, June 11, 1851.

"That thou shouldst set in order the things that are wanting."

The memorial windows are sixteen in number, and are in memory of the following persons:

In memory of James Mitchell Lamson Scovill.
Died May 16, 1857, aged 68 years.

"A certain Samaritan when he saw him had compassion on him."

In memory of John Prince Elton.
Died November 10, 1864, aged 55 years.

"Thy will be done."

In memory of Edward S. Clark.
Died June 20, 1862, aged 51 years.

"Be thou faithful unto death and I will give thee a crown of life."

Minnie Adelaide, daughter of Orrin and Eunice A. Scott.
Died May 25, 1871, aged 6 years and 7 months

"He giveth his beloved sleep."

William Henry Scovill—July 27, 1796—March 27, 1854.

"Ye clothed me—Ye gave me drink."

Eunice Ruth Davies, wife of William Henry Scovill.
Born at Ogdensburg, N. Y., Mar. 5, 1807—Died at Waterbury Nov. 25, 1839.

"Ye gave me to eat, Ye visited me."

Nancy Maria Austin Hall.
Died February 8, 1868, aged 53 years.

"I know thy works and thy patience.
The Lord will receive my prayer."

Daniel Scott—Died Oct. 6, 1874, aged 92 years.

"Bring forth the best robe and put it on him and let us eat and be merry."

On the same window:

In memory of Roxy Scott—Died Nov. 4, 1870, aged 77 years.

In memory of Mary B. Ives—Died Jan. 30, 1870, aged 55 years.
From Sarah Ives Plumb.

In the memory of Abram Ives—Died July 18, 1819, aged 51 years.
By J. Neale Plumb.

In memory of John Buckingham—Died May 3, 1867, aged 81 years.

An excellent spirit was found in him.

"As for me and my house we will serve the Lord."

In memory of Charles Buckingham Merriman, 1809–1899.

"Now lettest thou thy servant depart in peace according to thy word."

In grateful remembrance. George Lyman Welton.
May 27, 1867—March 7, 1900.

In loving memory of Ruth A. Farrell.
Born Jan. 31, 1808. Died Nov. 23, 1883.

In memory of Theodore Ives Driggs.
October 25, 1829—June 28, 1893.

"We praise thee O God, we acknowledge thee to be the Lord."

In the chancel: A book rest.

In loving memory of Morton Campbell Driggs.
March 5, 1884—March 3, 1900.
From Kingsley R. MacGuffie, a school friend.

The Arch under the Chancel Organ was the gift of Robert W. Hill.

The Reredos was the gift of James S. Elton in memory of his father, John Prince Elton, April 24, 1809—Nov. 10, 1864; and of his mother, Olive Margaret Hall Elton, June 25, 1816—Nov. 12, 1892.

The chancel tiling was the gift of Mr. and Mrs. Edward M. Burrall in memory of her father and mother, Mr. and Mrs. John C. Booth.

The tiling of the vestibule, the rood railing and the arch over the Baptistry were the gift of Frederick J. Kingsbury in memory of his wife, Alathea Ruth Scovill, March 21, 1828—Dec. 7, 1899.

The Chancel Organ and the electric connection of the two organs were the gift of Henry H. Peck.

A pair of chalices adorned with jewels bearing the inscription:

"To the Glory of God" and in loving memory of Frances Rosalla Phillips Welton. 1832–1900. Made from her own jewels and silver and presented to St. John's Church, Waterbury, Conn., by her husband, Nelson J. Welton.

"I believe in the communion of the Saints."

Alms basin, by Miss Merriman's S. S. Class.

Spoon, by Mary Sigourney, wife of Rev. F. T. Russell.

Two Brass Vases, in memory of Alathea Scovil Kingsbury.

Bishop Williams' Act of Consecration June 24, 1873, is framed and hung in the vestry.*

The following sentences are cut in the limestone belt course along the outside of the church:

"Ye shall reverence my Sanctuary, I am the Lord."

"I was glad when they said unto me we will go into the house of the Lord."

"Enter into his gates with thanksgiving and into his Courts with praise."

"Be thankful unto him and speak good of his name. For the Lord is gracious, his mercy is everlasting and his truth endureth from generation to generation."

On the tower:

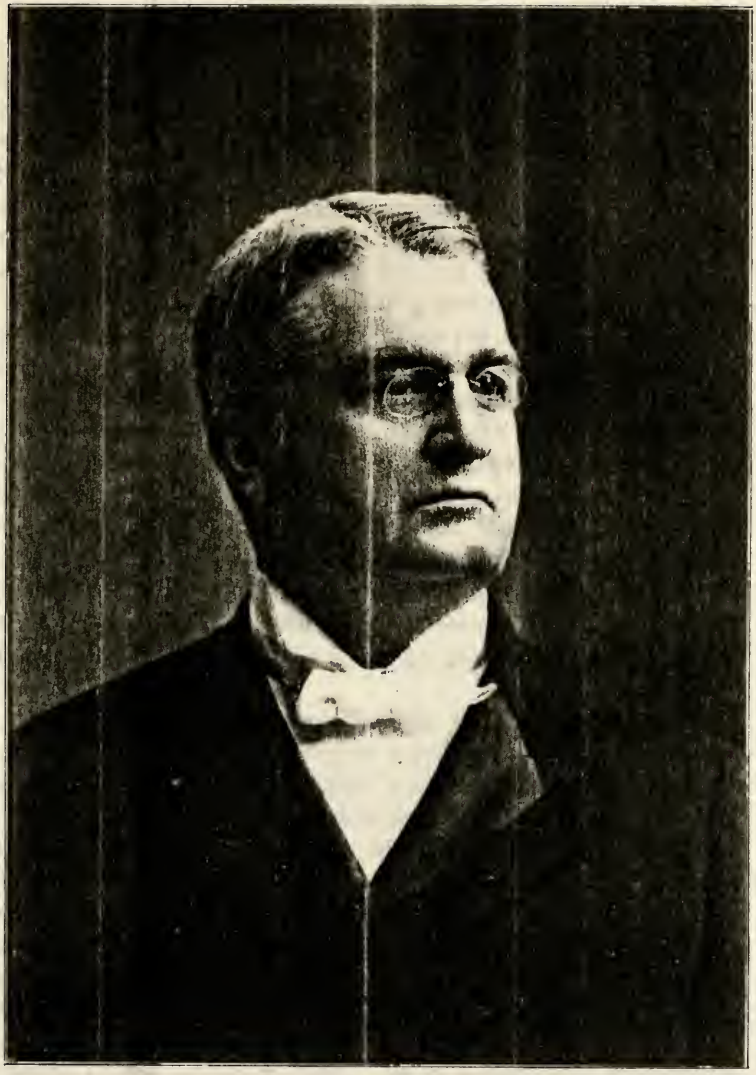
St. John's Church erected 1846.
Burned Dec. 24, 1868.
Rebuilt 1870.

The baptismal font, of carved Ohio stone and marble, is a memorial to the Rev. Joseph D. Welton, who died January 16, 1825. It was given by Hobart V. Welton, his son. The font cover is in loving memory of Hobart V. Welton, 1811-1895, by his son, Edwin D. Welton. The lectern, an eagle carved in oak, is a memorial of William H. White, who died in 1873. The Bible, Prayer-Book and Hymnal were presented by Mrs. Betsey Elton, in 1872; the alms basin and communion service by classes in the Sunday school. The gilt cross was the gift of Mrs. John Buckingham. Spoon by Miss Pierpont's Sunday School class, Trinity Sunday, 1890.

The window to William H. Scovill, which would have been hidden by the Church organ had it remained in its original place, was divided and occupies two windows under the gallery.

In 1875, owing to the crowded condition of the church, it was voted to rent the front seats in the gallery.

*The Rev. Chauncey Brewster, D.D., LL.D., was elected the fifth Bishop of the Diocese at a Convention held in this church, June 11, 1897.]



Edmund Rowland.

At the annual parish meeting April 2, 1877, the Rev. J. Foote Bingham, D. D., who had been associate rector with Dr. Clark during the year previous to his death, was made rector of the parish. He is a native of Andover (Conn.), graduated from Yale College, in the class of 1852, and received the degree of S. T. D. from Western Reserve in 1869. He remained rector of the parish until the spring of 1880, when he resigned and removed to Hartford. He has since resided there without permanent charge.

Samuel W. Hall, whose wise and generous gifts to St. John's parish and for other public uses deserves special notice, died March 5, 1877. He left to the parish in trust (the income only to be used) $10,000 for the poor of the parish, $5,000 for church repairs and $3,000 for the parish library. He also left $10,000 to trustees to be used for a widows' home, provided that an equal sum should be raised by the parish for the same purpose within three years. As it seemed desirable that the form of this trust should be somewhat modified, the bequest was allowed to lapse, and the sum named was then given by the heirs of Mr. Hall to the parish, under a trust, in the modified form. For the clear and judicious arrangement of this trust the parish is indebted to Dr. Bingham.

After Dr. Bingham's resignation the Rev. Rob Roy McGregor McNulty, who had been assistant minister during the previous year, became rector, and remained with the parish until September 20, 1883. He was of Scotch descent, a native of western Pennsylvania, and a graduate of Washington and Jefferson college in the class of 1867. While here, for family reasons, he took the name of Converse and dropped that of McNulty. Both names appear on the parish record. On leaving here he went to Corning, N. Y., was afterwards connected with Hobart College at Geneva, and is now rector of St. Luke's at Rochester, N. Y.

The Rev. Edmund Rowland, D.D., succeeded Mr. Converse as rector in the spring of 1884. He is a native of Springfield, Mass., and a graduate of Trinity College in the class of 1857, and the Berkeley Divinity School in 1859. He has been rector at Saratoga and at Goshen, N. Y., twice at New Bedford, Mass., and at Cincinnati, and officiated for a while at the American Church

in Rome. He resigned the rectorship of St. John's in April, 1891, and was made rector emeritus, which position he still holds.

Rev. John N. Lewis, Jr., was born at Annandale, Dutchess County, New York, on June 18th, 1869; fitted for College in public school, graduated at Williams College, June, 1899, Berkeley Divinity School, June, 1892, and was ordained deacon, June 8th, 1892, and priest, June, 1893. Both ordinations by Bishop Williams.

During Seminary course acted as assistant to the Rev. W. W. Newton, D.D., of St. Stephen's Church, Pittsfield, Mass., also as lay reader in charge of St. George's Church, Lee, Mass., and St. John's Church, Pine Meadow, Conn.

From June, 1892, to June, 1894, was assistant minister at St. George's, New York, Dr. Rainsford.

From June, 1894, to May, 1897, was rector of Grace Church, Honesdale, Penn.

From May, 1897, to September, 1900, was Dean of Christ Church Cathedral, Lexington, Kentucky.

From September, 1900, to August, 1901, was associate rector of St. John's Church, Waterbury, Conn.

From August, 1901, up to the present has been rector of St. John's.

In 1884 John C. Booth and Mrs. Olive M. Elton presented to the parish the lot at the corner of Church and West Main streets, and a rectory was erected thereon, which was completed in the spring of 1886 at a cost of about $16,000. The rectory on Leavenworth street (which had been purchased at the time of Dr. Clark's second marriage) was sold. In 1890–91 the managers of the Hall fund erected for the use of the parish, at a cost of about $16,000, a commodious building of brick and granite, known as the "Parish house."

Since the middle of the last century St. John's parish has had an assistant minister during a large part of the time. In several instances the assistant was elected rector; in other cases assistants have become rectors of other important parishes. The following list gives the names of most of them, with biographical memoranda.

In October, 1849, the Rev. John A. Paddock, afterwards

Rev. John N. Lewis, Jr.

Bishop of Washington, preached here a few times and was invited to become an assistant, but, having meanwhile received a call to the parish of Stratford, he accepted that. The Rev. George W. Horne was then employed. He resigned December 9, 1850, to take a parish at Oswego, N. Y. Not very long afterward he became a missionary to Africa and died at Rocktown, in Africa, October 2, 1854. He was born at Kingston, Jamaica, W. I., May 5, 1821, was educated in part at a Wesleyan institution in England and studied theology with Dr. Samuel F. Jarvis, of Middletown. He was succeeded by the Rev. Edward Jessup, who remained here until the spring of 1852, when he took a parish in Chicopee, Mass. He was afterwards in Bath, Me., and Brooklyn, N. Y. He was a native of Westfield, Mass., graduated at Yale College in Class of 1847, and died in Switzerland, whither he had gone for his health in 1872.

The Rev. Charles G. Acly came next, beginning his ministry here in March, 1852. He resided at Waterville, as the amount of work he found to do there seemed to make it desirable. A chapel had been built there, and consecrated June, 1851. He resigned at Easter, 1856, and soon after became rector at New Milford, where he died in 1880.

The Rev. Samuel G. Appleton succeeded from 1856 to 1858. He was born in Gloucester, Mass., in 1808, graduated from Amherst College in 1832, studied theology at Andover, Mass., and was ordained deacon in 1834 and priest in 1835. He went from here to Morrisania, N. Y., and died there November 29, 1873.

The Rev. Junius M. Willey became associate rector in April, 1858. He resigned in December, 1861, to take the chaplaincy of the Third Regiment, Connecticut Volunteers, commanded by Colonel John L. Chatfield, who was a member of the parish. Mr. Willey resigned after some months' service and became rector of St. John's, Bridgeport, where he died.

The Rev. John Eaton Smith was assistant from early in 1862 to October, 1864. Not long after this he became rector of the Memorial church at Westport and died there. He was succeeded for a short time by the Rev. C. W. Chandler.

The Rev. A. Floridus Steele was assistant from Easter, 1865,

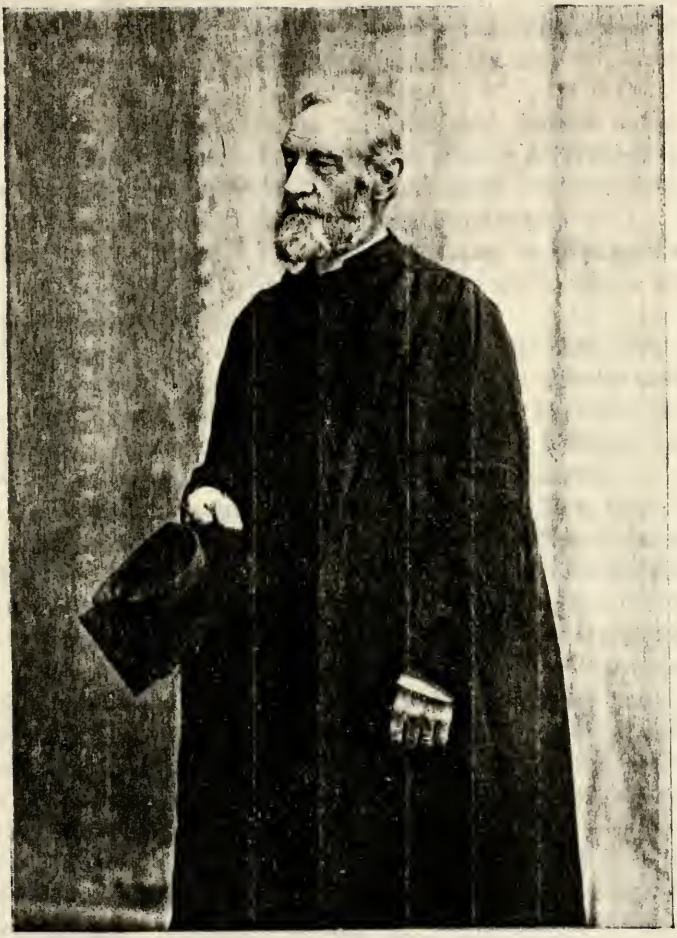
to January, 1868. He was a son of the Rev. Ashbel Steele, a native of Waterbury, and Clara Brewster, his wife, who was a descendant of Elder Brewster, one of the Plymouth "pilgrims." He was ordained deacon by Bishop Johns of Maryland in May, 1861, and became assistant to the Rev. B. Leacock, Harrisburg, Penn., in September following. He was ordained priest by Bishop Stevens, of Pennsylvania, in May, 1863. He went from Waterbury to Albany, N. Y., where he was assistant at St. Paul's. From there, in 1869, he went as rector to St. Mark's, Washington, D. C., where he died, August 28, 1893.

The Rev. Francis T. Russell, D.D. (Hobart, 1894), became assistant rector in March, 1868, and resigned in August, 1876, to become rector of St. Margaret's school. He continued to render frequent assistance both in St. John's and Trinity parishes and frequently conducted the service at St. Paul's, Waterville. He was born in Boston, June 10, 1828, has been professor of Rhetoric at Hobart, Berkeley and General Theological Seminary. He is at present living with his son Huntley Russell at Grand Rapids, Mich., but still retains the office of rector of St. Margaret's.

The Rev. Joel Foote Bingham, D.D., became assistant rector in February, 1876. When he succeeded Dr. Clark as rector the Rev. Victor C. Smith became assistant, and held that position until May, 1878. The Rev. John H. White was assistant from that time until November 1, 1878, when he became rector of Grace church, Saybrook. From there he went to Saint Paul, Minn., and later became dean of the Theological school at Faribault, and in 1895 was elected bishop of Indiana. Mr. White was succeeded by the Rev. Rob Roy McGregor McNulty, who, as already stated, was elected rector on Dr. Bingham's resignation.

The Rev. Melville K. Bailey, an assistant at St. Margaret's school, who had served as lay-reader before his ordination, became assistant in the spring of 1883, and resigned at Easter, 1885, to take charge of Trinity church, Branford. He went from there to Torrington, but is now one of the missionary assistants of Grace church, in New York city.

The Rev. S. R. Holden became assistant in 1885, and resigned to take a school in Colorado, in the summer of 1887.



Rev. Francis T. Russell, D.D.

The Rev. John H. McCrackan became assistant in September, 1891. The assistant has usually had charge of the Waterville chapel, which under Mr. McCrackan's management became quite prosperous. He resigned in November, 1894, since which time he has been mostly in Europe, serving as Chaplain of the American Chapel at Rome and several other points. He died in Germany in ———— 1906.

The Rev. J. N. Lewis, Jr., as has been said, became rector in 1901. His first assistant was the Rev. Martin A. Barnes, who was born in Plymouth, Dec. 20, 1875, educated at Hillhouse School, New Haven, and St. Stephens College, Annandale, N. Y., and graduated at the Virginia Theological Seminary at Alexandria in 1902 and came directly to St. John's, which he left in March, 1905, to accept a call at Fairmount, W. Va.

His successor, Rev. Jacob Albert Biddle was born Dec. 24, 1845, at Rochester, Stark Co., Ohio, graduated at Oberlin College 1870, President of Philomath College, Oregon, 1871–2. B. D. Yale, 1875. Pastor First Congregational Church, Milford, Conn., 1875–80. Pastor First Congregational Church, Oswego, N. Y., 1880–83. Off duty from illness 1883–86. Chief Clerk, Connecticut Labor Bureau, 1886–88. Pastor Congregational Church, South Norwalk, 1888–1891. Confirmed in the Protestant Episcopal Church by Bishop Barker at Grand Junction, Col., March 1893. Ordained deacon by Bishop Williams at Middletown, May, 1893, appointed rector of St. Mary's, South Manchester, August 24, 1893, served until June, 1903. Ordained priest by Bishop Williams, June, 1894. Rector Grace Church, New Haven, September, 1903, to June, 1904. In Europe some months and came to Waterbury, March, 1905. Took charge of Memorial Church, North Brookfield, Mass., June, 1905.

The Rev. Royal Ransom Miller came to St. John's July 5, 1905. He was born at Scottsville, N. Y., May 28, 1873, graduated at Harvard, 1899. Studied Theology at Cambridge and General Theological Seminary in New York. Ordained Deacon June 7, 1905. Left St. John's on account of his health February 2, 1906.

Rev. Charles Taber Hall became assistant July 1, 1906. He was born in Chelsea, Mass., July 18, 1880, prepared for college at

Everett High School and graduated at Dartmouth College in 1903, and at Berkeley Divinity School in 1906; ordained at Trinity Church, Middletown, June 6, 1906.

The following persons, born or in part educated here, have become Episcopal clergymen elsewhere. The list is probably incomplete.

Rev. Alanson W. Welton, b. 1790 (son of Titus and Mary (Hickox) Welton, first resident Episcopal clergyman of Detroit, Mich., where he died September 28, 1822. There is a stained glass window to his memory in St. Paul's Church. He was educated at Cheshire Academy (Letter from Rev. X. A. Welton, May 27, 1873).

James Nichols, son of James Nichols, b. December, 1748, graduated Yale, 1771. Went to England for ordination. Settled awhile at Plymouth and Bristol, removed to Litchfield and Salisbury, later to Vermont; died at Stafford, N. Y., June, 1829.

Elias Scovill, the third son of the Rev. James Scovil, was born in 1770. He succeeded his father as rector of Trinity Church, Kingston, N. B., and died there, February 10, 1841.

Joseph Davis Welton, son of Richard Welton, was baptized June 1, 1783. He was ordained deacon December 18, 1808, and priest December 23, 1810. He preached at Woodbury and at Easton. He was compelled by illness to give up preaching, but taught school for a while, and died at Waterbury, January 16, 1825.

Ransom Warner, son of Obadiah Warner, was born May 6, 1795. He was ordained deacon December 29, 1822, and priest November 4, 1823. He was for many years rector of St. Andrew's, Bloomfield, and died there June 18, 1856.

Anson Clark, son of John and Mille (Munson) Clark, was born in Waterbury, December 10, 1806. He entered Kenyon college in the class of 1836, but at the close of his Sophomore year entered the Theological seminary of the Diocese of Ohio. He was rector for several parishes in Ohio and Illinois.

The Rev. Herman Munson Clark, born August 29, 1789. I have no record of his services, which I think, were in Ohio.

George Jarvis Geer, second son of the Rev. Alpheus Geer, was

born here in 1820; graduated at Trinity College, 1842. He was ordained deacon June 29, 1845. He was rector of a church in New York city, where he died March 16, 1884.

Abram Joseph Warner, youngest son of Ard Warner, was born July 1, 1821. He graduated at Trinity in 1842, and was tutor in Jubilee college from 1842 to 1845. He has since been rector of several churches at the West, and is now residing at Angelica, N. Y.

The Rev. William Augustus Hitchcock, D.D., was the second son of William Rufus and Mary (Hull) Hitchcock, and was born January 29, 1834. He graduated at Trinity College, 1854. He graduated at the Berkeley Divinity school in 1857, and was chaplain in the United States Navy for five years. He was afterwards rector at Portsmouth, N. H., at Pittsburg, Pa., at Batavia, N. Y., and at Buffalo, N. Y. He has several times represented his diocese in the General Convention of the Protestant Episcopal Church. He died in New York from the effect of an injury received on the railroad, February 10, 1898.

Charles C. Coerr was born at Woodbury, August 12, 1848. He was a student of the Yale Medical school in 1867, but decided to become a candidate for orders, and graduated from the Berkeley Divinity school in 1871. From that time until 1882 he was connected with parishes in Brooklyn, Binghamton, Whitney's Point, where he was ordained deacon December 20, 1871, by Bishop Huntington, at Morris, N. Y., where he was ordained priest March 18, 1873, by Bishop Doane, and at Shakopee and Rochester, Minn. From 1878 to 1882 he was secretary of the Minnesota diocese. Since then his parishes have been Warsaw and Palmyra, N. Y., and Wilmington, N. C., Renovo, Penn., and is now (1906) at Marshall, Tex.

Frederick R. Sanford, son of Rufus B. Sanford, was ordained deacon June 1, 1881, and priest June 23, 1882. He has been rector at East Haddam, at Warehouse Point and in California, at St. Paul's, Riverside, Conn., and is now at St. John's, North Haven.

CHAPTER IV.

ADDITIONAL MEMORANDA.

THE ecclesiastical corporations of Connecticut were modelled on Congregational forms, and the societies of other denominations were created by giving them similar powers. As a consequence the governing officers of a society were called the society's committee. Some of the early records of St. John's parish speak of meetings of the "vestry," but the designation of vestrymen appears first in 1831, and does not appear again until 1838, when it was voted "to appoint two wardens and five vestrymen, including the secretary and treasurer, and that the rector should be chairman of the vestry and parish meetings." It was not, however, Dr. Clark's custom to attend these meetings, unless some special business required it, nor did he then preside. In 1878 an act was passed by the legislature authorizing the Diocesan Convention to regulate the organization of parishes, and a canon was adopted by the Convention, making the rector the presiding officer.

April 13, 1868, this parish adopted the following rules:

Whereas it is desirable that changes should from time to time be made in the members of the Vestry so that a greater number of persons may become familiar with and interested in the management of its affairs, and whereas it is also desirable that a sufficient number of Vestrymen should be continued in office from year to year so that the Vestry may always contain persons of experience in the transaction of its business, therefore, Resolved, that hereafter and until otherwise ordered we will adopt the following rules, viz:

1. The Vestry shall consist of fourteen persons for this year, and hereafter of twelve persons.

2. Those persons chosen at the present meeting shall be divided by lots into three classes; the first class to consist of six

for the purpose of complying with aforesaid rule, and the other classes of four each.

3. The first class shall not be eligible to re-election in 1876. The second class shall not be eligible in 1877 except as hereinafter provided.

4. No person shall hereafter be eligible for more than three successive years, unless for any reason more than four new members may be required.

This rule is still in force and at each annual election the four members who have served for three years are dropped from the Vestry and new members elected in their place.

Prior to 1833 the expenses of the parish were met by a tax laid on a list made from the grand list of the town. In October of that year a vote was passed to sell the slips, in order to raise money to defray ordinary expenses, and this course has since been adopted with the exception that in 1870, while the temporary chapel was occupied, the plan of free sittings and voluntary contributions was tried for six months, but it was not found satisfactory.

In 1851 St. Paul's chapel at Waterville was consecrated as a chapel of St. John's church. A successful mission had been sustained there for some years, but it had outgrown its accommodations. A flourishing Sunday school was in progress, and it was deemed advisable to build a chapel. For some time it was in charge of an assistant minister, Rev. Charles G. Acly, who resided there. In June, 1893, the anniversary of the establishment of the chapel was celebrated with special services, a report of which was published in a handsome pamphlet of 38 pages. A brief account of its change to a parish is given in another chapter under the head of St. Paul's, Waterville.

On Easter Monday, 1852, the vestry by vote of the parish was authorized to light the church with gas. Prior to that time there was no gas for lighting purposes in the town, oil lamps being used. So long as the old church (of 1795) stood, it was the custom to illuminate it on Christmas eve by placing a candle at every alternate pane of glass. The effect, especially when the ground was white with snow, was brilliant and beautiful; but the fasten-

ing to the windows of the wooden strips on which the candles were placed injured the church, and the tallow made a great many grease spots. When the new church was built the custom was abandoned, to the great regret of many children and some grown people.*

With occasional breaks, "tithingmen" were usually elected until 1849. Their duties were supposed to be to preserve order in the galleries, but the office had been a sinecure for a long time. The inference is—although we are little accustomed to think so—that there had been a gradual improvement in behavior among the children who attended church. It should, however, be noted that in the early days it was the custom for all the children, after they were eight or ten years of age, to sit in the gallery, and probably the temptation to disorder was greater than when it became the custom for most of them to sit with their parents.

SUNDAY SCHOOL.

Just when the Sunday School was established does not appear from any known record. Mr. Barlow had one, as Mrs. Marcia Warner Bolster remembers, when he and William H. Scovill, William R. Hitchcock, Misses Caroline and Mary Scovill were in the habit of coming to Waterville to hold a Sunday School in some of the private houses.

In 1869, Dr. Clark held what he called the 34th Anniversary of the Sunday School, but this probably meant the 34th public anniversary.

The Sunday School did not begin to play a conspicuous part in church work until after Dr. Clark's arrival.

In his plan it took the foremost place. Every child was expected to be a pupil and all persons who were so situated as to attend it were expected to act as teachers. The Doctor himself

*"Aunt Sue" Bronson, widow of Ezra Bronson, Esq., was an ardent churchwoman, but she thought "Christmas greens" savored of popery. The boys used to amuse themselves by putting the rails of her pew full of them, boring holes for the purpose in the rails of the pews with gimlets, and she would not take her seat until she had pulled them all out and thrown them on the floor. She lived to be 93 and was very active almost to the day of her death. Her house was near the church, directly on the street in front of the present Kendrick block.

was always superintendent. The instruction was along the prescribed lines, but in many cases the inspiring influence of intelligent men and women was brought to bear on classes and on individuals to their lasting benefit.

There was in those days a county clerical meeting held from time to time, several times in a year at different places, corresponding somewhat to our present Archdeaconry meetings. Sometime in the fall one was usually held in Waterbury, and Dr. Clark so arranged it that the Anniversary of the Sunday School should be held at the same time. The whole afternoon was given up to it. The children assembled in the church and marched, with the county clergy at their head, to some public hall, where hymns were sung, speeches made, and last but best of all, cakes, candies, oranges and various small gifts that delight children were freely distributed; also the names of those who had not missed any Sunday School exercise during the year were publicly read. It was the great day of the year for the Sunday School children and it certainly was not the smallest day for Dr. Clark. On these occasions he was ubiquitous. He knew every child. He had something to say to each, and it had a personal and peculiar tone so that each child felt that he or she was known and reckoned on as part of the organization.

Mr. Nelson J. Welton says he was eight years old when Dr. Clark came here and had been in the Sunday School for two or three years; that the Doctor said to him, "Now you know all these people and I want you to take charge of the distribution of this magazine." Of course he felt at once that he was an important factor in the establishment. This is so characteristic of Dr. Clark's method that I have thought it worthy of preservation.

Since Dr. Clark's day the Sunday School has remained a prominent feature in the Church's work, but the growth of the city and the change of customs has rendered this great show day of the Sunday School year impracticable. At present it claims to be the largest organization of the sort in the Diocese, and as already noted, Dr. Clark made the same claim for it twenty years ago. The Sunday School is divided into three sections; there

being a primary department; each section has a superintendent. The present number of pupils is 550.

The Life of Archbishop Cranmer by the Rev. John N. Norton, D.D., rector of Ascension Church, Frankfort, Ky.; N. Y. General Protestant Episcopal Sunday School Union and Church Book Society, 1863, is stated on page 5 as published through the offerings of the Sunday School of St. John's Church, Waterbury, Conn. This is evidently Dr. Clark's work, but I do not know the history of it.

The Sewing school of St. John's parish was organized about the year 1864, Mrs. Anna G. Clark and Mrs. William Lamb being the ladies most active in its formation. In its first corps of teachers were Miss Ann Ophelia Sperry, Mrs. Elizabeth Smith, Misses Susan Cook, Etta Scovill, and Charlotte B. Merriman. Until the end of 1868, the school was carried on in the chapel of the old church, afterwards in the upper chapel of the present church, and since 1890 in the assembly room of the parish house.

Mrs. Clark was its superintendent until the autumn of 1880, when Miss Alice Kingsbury took charge of it for a year. Since that time it has been conducted by Misses Helen Merriman, Mary Barlow and Alice Field. During the last year there were 143 names on the record of children who attended the school, and there was an average attendance of over sixty. The expenses of the school are met by offertories taken in the church. Within the last year, 1906, this school has been united with a larger and more general organization, which is held in the Leavenworth Hall on Holmes avenue and known as the Industrial School.

The "Brotherhood of St. Andrew" was established on St. Andrew's day, 1883. Chapter No. 313 was organized in St. John's church on March 15, 1889, under the name of St. John's chapter. Eight young men were enrolled by the rector at that time, on their taking the vows of the brotherhood. The active members numbered at one time sixteen.

The order of "Daughters of the King" came into being in New York city in 1885.*

*This order, which is confined to the Protestant Episcopal church, must be distinguished from the order of "King's Daughters," which has circles in most of the other Protestant denominations.

St. John's chapter was organized in May, 1891, through the influence of a member of the order residing in New Haven. Thirty-nine members have been invested with the badge of the order,—a cross, bearing the inscription, "Magnanimiter crucem sustine."

The Diocesan Conventions for 1821, 1851, 1858, 1876 and 1897 were held in Waterbury, also a convention of lay delegates in 1788.

In April, 1872, John H. Sandland, after forty-two years of continuous service, resigned his position as the leading tenor singer, and the rectors and the parish united in a testimonial in recognition of his long and faithful service.

On December 29, 1872, Theodore Ives Driggs, after serving as organist for twenty-nine years tendered his resignation on account of physical infirmity, and resolutions were passed recognizing his long and useful service. Charles H. Smith was appointed in his place, but resigned September 13, 1874, on account of illness, and died soon after. After a brief term of service by Charles H. Hendee, Mr. Driggs having in a measure regained his health returned to his position, and retained it until about a year before his death.

Mr. Driggs deserves something more than a casual mention in the History of St. John's Church. He was the son of Dr. Asa Johnson Driggs of Cheshire, and was born there October 25, 1829. His mother died soon after, and his father, leaving home for a prolonged absence, placed him with Mr. Adna Whitin, of Whitin's Basin (now Plainville), where he remained until he was twelve years old. Mr. Whitin owned boats on the canal and one of Mr. Driggs early recollections is of going to New Haven on the boat with the Amistad negroes when they were being returned under decision of the U. S. Sup. Court. He particularly remembered Cinquez, the leader, with his filed teeth.

When Mr. Driggs was twelve his father returned and took him home where he fitted for college and graduated at Trinity in 1848, before he attained the age of nineteen. The same year he came to Waterbury as assistant to Charles Fabrique in the High School and remained until 1852, when he relinquished the place on account of some trouble with his throat and took a place as bookkeeper with Abbott & Wardwell.

In September, 1855, he entered the employment of the American Pin Company and as bookkeeper, secretary and president he remained with the Company until his death. He took an active interest in educational matters and the schools of the town are largely indebted to his energy and ability.

He was secretary and trustee of St. Margaret's School for girls from its organization until his death. He was also a member and secretary of the

Board of Agents of the Bronson Library. During the greater portion of this whole time he was organist and musical manager for St. John's, a teacher in the Sunday School and for many years agent of the parish and vestry. He died June 28, 1893.

On March 29, 1875, John W. Smith, after a service of more than a quarter of a century as leading singer, resigned his position. His prolonged, gratuitous and faithful services were recognized in suitable resolutions. He died at Brooklyn, N. Y., Dec. 5, 1905.

CHAPTER V.

THE LAITY.

ON looking over what has already been written this history appears, mainly, to be an account of the clergymen who have officiated here and of the various church buildings which have been erected and of the church lands which have been bought and sold.

It would seem as if more should be said of the people who constituted the church and for whose training in grace and religious intelligence and for whose moral uplifting the church was founded, and by whose labors and prayers and contributions it has been sustained.

The church records do not show much of the church life. They are the bald records of votes taken to render action legal. They show nothing of the private and public discussions of which these votes were the outcome; nor of the power of the personal equation, of the yielding of preferences, of submitting to the inevitable, of afflictions and hopes and prejudices, jealousies, spites and hatreds, which swelter and ferment in all communities and finally all simmer themselves down into a well rounded "whereas" or "forasmuch" or "be it considered" which some shrewd brother has drawn up as representing as near as may be a consensus of opinion. All these other things, if we are to have them at all, must be constructed from detached fragments and by imagination.

In the early days of the church, agriculture was the chief occupation and main dependence of the people and their property was mostly in land. Waterbury was a rather poor township of land and the people were relatively poor. Watertown and Plymouth were both better townships than Waterbury.

The Rev. Dr. Clark, in a history of St. John's which he prepared to read before the New Haven County Convention, held at West Haven, December, 1863, says, "the place itself, it should be remembered, though now a thriving city, was at one period, if tradition speaks truly, lower than either of the six

towns colonized from it, in business, talent, credit and morals. The venerable Dr. Holcomb, who has been for more than fifty years a resident of Watertown has told me with a coolness and appearance that could admit of no question that he could remember the time when no prudent farmer in Watertown would trust any man in Waterbury the price of a load of hay over night; and aged men in Wolcott have assured me that at one time Wolcott would have felt disgraced had Waterbury been placed in favorable comparison with her "in any of the elements of municipal dignity and prosperity."

The late Judge Holbrook Curtis of Watertown also told me that in his early practice the only way to get anything out of a Waterbury creditor was to get the deputy sheriff to take a receipt for property attached and then sue the sheriff on the bond; and he named one young man who was ambitious to serve as deputy sheriff who spent a very handsome inheritance in paying other people's debts.

Of course it is not to be supposed that the above remarks applied with strictness to every resident in Waterbury, but there was sufficient truth in the general statement to render it not open to the charge of malicious slander, although perhaps the charge of a healthy jealousy might have held.

Probably the best tract of land in Waterbury was on Buckshill and here were a few of the most thriving citizens. Still, for some reason which is not fully clear to me, the village, the center, seems always to have held a social pre-eminence.

Probably it was because this was the residence of the professional men; the clergy, doctors and lawyers, also the merchants —people who had more ready money than the farmers, although their property may not have been so valuable; perhaps the greater educational facilities of the village had an influence.

More of the people of superior intellect were also gathered here, although others who were their equals were scattered in the outlying districts. But Parsons Southmayd and Leavenworth, who were over the Congregational Church for one hundred years, and Parson Scovill, who was over the Episcopal Church for twenty-six years; Daniel Southmayd, son of the parson, who though he died young had achieved a sterling reputation, and Judge Hopkins, who was judge of the County Court, and Dr. Baldwin, who was a man of ability and who married a daughter of Parson Leavenworth, were all men of mark, men of learning, acquainted with and known to the outside world, and whose families were brought in contact with the cultivated people of the State.

It may be that we can find here sufficient reason for this social pre-eminence. Now aside from Parson Scovil and his family and Captain George Nichols and his family, there do not appear to have been any people of social prominence, in the village, connected with the Episcopal Church.

Mr. John Cossitt was a worthy man living in the village and a prominent Episcopalian, but not prominent socially. I think he went West about 1820.

James Brown has already been mentioned. The Gunns, who are noticed as having a child baptized in 1734, lived at Gunntown, the western part of Naugatuck. They must have been Episcopalians for sometime, possibly were before James Brown's advent. We have no information in regard to this. The Gunns were forehanded people and large landholders, but not socially prominent. They were people who had the courage of their convictions and were mostly tories during the Revolution.

Captain John Welton and Richard Welton of Buckshill have already been spoken of and there were several other families of Weltons in that vicinity who were highly respected members of the Episcopal Church, although not especially active. There were several families of the name of Warner in the eastern part of the town, some of whom were quite active in church matters. Several of these moved to Ohio in the early part of the last century. Mr. Edmund Austin of East Farms was a highly respected farmer and a churchman. He had a number of daughters, one of whom married Rev. Ransom Warner of Simsbury, whose granddaughter is the wife of Bishop Woodcock of Louisville, Ky. Another daughter married Samuel W. Hall, who gave the money which led to the founding of Trinity Church.

These people all attended church regularly, many of them driving several miles (or sometimes walking) in order to do so (there were usually three services each Sunday besides Sunday School); and they trained their children to the same habit of attending services.

Elias Clark of Buckshill and Humphrey Nichols of Horse Pasture were very regular church goers and represented a class of people which in these days seldom go to church anywhere.

Perhaps Mr. Barber exerted as strong an influence in the town as any clergyman about that period, but it was through his school, which was excellent and was attended by children of all denominations. Although a very intense churchman, I never heard of any attempt on his part to proselyte.

For many years prior to 1830 very little change had taken place in the population of the town; there were no new people for a clergyman to work for or upon except as the children grew up. Now and then some man, sometimes three or four men, would dislike the clergyman or the taxes or something else and would leave the Congregational Church and join the Episcopal; now and then an Episcopal man or woman would marry a Congregationalist and bring him or her into the Church. The late Dr. Leonard Bacon of New Haven said "Anger and marriage were always converting ordinances," and it is very true.

About 1830 a very noticeable change began. Mr. William H. Scovil, a grandson of the Rev. James Scovil, had been for a number of years a successful merchant in North Carolina. He returned to Waterbury in 1827. He was not only a zealous churchman, but he was an active worker in anything in which he took an interest. He had what is called the power of the initiative. His brother Lampson (J. M. L.) was a man of much energy, although having less of this peculiar power, and was always ready to assist William in his plans and was soon aroused to an active interest in church matters.

The town began to grow and the church began to grow. A few years later, Mr. John P. Elton and Mr. S. M. Buckingham came here from Watertown and engaged in business. They took an active interest in church work. Mr. Leonard Platt, educated as a Baptist but joining the Episcopal Church, was immersed at his desire by Rev. Mr. Barlow.

Dr. Daniel Porter was immersed at the same time. This took place in the Naugatuck river, just below the West Main street bridge. Mr. Platt became a very active member of the church. He was a warden and often acted as lay reader in the absence of the clergyman and was very efficient in all church affairs.

Mr. Austin Steele was a churchman and a man of great taste and had considerable experience in building. Soon after the new church began to be talked of in 1847, he happened upon a large lot of black walnut for sale. He bought the whole of it and the church was finished with it. He also had an eye on the construction and was instrumental in getting the great Chancel window of St. John writing the Apocalypse.

It was mainly these men who built the church of 1848, the first stone church, and who were also responsible for the extensive alterations and improvements of the old church in 1831 and 1837, and this brings us down to the era of people now living.

It is worthy of note that there has never been anything in St. John's Church like a church quarrel. Never any serious disagreement on any subject, whether material, doctrinal or liturgical. They have all been of one mind. When Trinity Church was formed all were agreed, all helped. It is a praiseworthy fact in the church's history.

The life of a church both corporate and spiritual is largely dependent on its female members, but their names and labors are seldom preserved unless it may be in the evanescent records of temporary organizations. Still year by year their power for good in the church is more and more felt and they are making for themselves a name which may be capable of being recorded.

Of women of this sort St. John's Church had its full share, but we can only quote St. Luke and say "Of honorable women not a few."

CHAPTER VI.

MUSIC.

AT a meeting of the Vestry in 1761, Ebenezer Warner, Samuel Brown, Hezekiah Brown, Siba Bronson and William Scovil were appointed to assist in tuning the psalms. The same persons appear to have been continued until 1773, when Isaac Benham and Ephraim Warner are added, some of the others having died or dropped out; they are then spoken of as "Quoiristers." Stephen Welton is added in 1780. Thomas Miles Culver, in 1783, and John Dowd and Thomas Dixon, in 1785, Bennet Humiston, in 1786, Asa Beach and Joseph Tirrell, in 1787—when they are called "Choristers." John Clark, Reuben Prichard and Azor Bronson are added in 1790, Samuel Welton, in 1792, and Herman Bronson, Abram Hickox and Preserved Hickox, 1793. John Clark, Jr., Obadiah Warner and Henry Benham, in 1794, Preserved Hickox and Seymour Wilson in 1795.,

In 1797 it is voted to pay what is wanting to settle with Mr. Benham for singing at the dedication.

Nothing more appears on the record until 1811, when it is voted to employ some suitable person to teach singing at an expense not to exceed twenty dollars and to solicit subscriptions for the same.

1828 it is voted to pay Samuel Cook thirty dollars for singing the ensuing year.

Samuel Cook was quite a musician; he led the choir for many years; he played at times, the tenor viol, bass viol and double bass.

About 1836 a singing school for all denominations was opened here by a Mr. Carter from somewhere in Litchfield County. He was an accomplished teacher, spending much effort on the training of the pupils in time and gradually advancing them as they seemed to show ability.

He was a rigid disciplinarian, and if he found a boy misbehaving or provokingly inattentive, he did not hesitate to box his ears with the long, old-fashioned tune book in a way that would be very apt to impress itself on a boy's memory.

In 1834 it was voted to appoint a committee to purchase an organ and to make the necessary changes (for placing it) in the gallery.

1837, January 28, voted to contract with John Rowley, as organist, and John Sandland, Jr., as chorister.

Before the purchase of the organ, several instruments, as the viols, flutes, clarinet and trombone were used as adjuncts in the choir and played by various people. Until 1892 the choir was a mixed choir of male and female voices. Elisha Rice was for several years quite prominent in the choir, frequently assisting in the rehearsals or singing schools, as they were called, also sometimes leading the choir on Sunday. There was a Merriam family, who were conspicuous in the choir: Joseph, Abby, afterwards Mrs. John H. Sandland; Mary Ann, afterwards Mrs. Charles Perkins, and Maria, known as Miss Brainard, she having been brought up from a child by Mr. Brainard of Farmington, and having taken his name. She is still living, and although no longer a resident of Waterbury, has sung in the choir here not many years since. She became quite distinguished as a concert singer in New York.

Almira Hoadley (afterwards Mrs. Nathan Merrill), was a leading soprano for a long time and was paid a salary. She was succeeded by Emma Hurlburt, afterwards Mrs. George L. Townsend. She was a salaried singer for many years, receiving at one time $400 a year. She sang in St. John's until Trinity was formed, and sang there for some time. John W. Smith was leading basso for twenty-five years. He later became a member of Trinity, but I think gave up singing before he left St. John's. Miss Ellen Monson was for a number of years the leading contralto. Theodore I. Driggs became organist in 1848, and although occasionally obliged to suspend on account of ill health, he was practically the manager of the music of the church until about the time of his death.

At one time a quartette consisting of John W. Smith, bass; John H. Sandland, tenor; Mrs. George L. Townsend, soprano, and Miss Ellen Monson, contralto, under Mr. Driggs's leadership, was regarded by good judges as the best quartette in the State.

John Henry Wilcox, afterward a distinguished organist in Boston, and Lewis T. Downes, a native of Waterbury, and for

many years a prominent citizen in Providence, R. I., each had charge of the organ for a while, about the time that Mr. Driggs came here.

In 1892, under the auspices of the Rev. Dr. Rowland, it was decided to introduce an entire male choir, the soprano and alto being carried by boys' voices and all the choir to be uniformly dressed in cassocks and cottas. The changes were reported to the vestry January 18, 1893.

About the same time the parish received from Mr. H. H. Peck (although for some years the donor was unknown) the gift of a chancel organ. This organ, built by Farrand & Votey, was placed in the north gallery with a console in front of the chancel, stalls being placed there for the choir. This necessitated taking out two rows of seats from the body of the church, but the choir seats accommodated as many persons.

Joseph E. Bartlett, as organist took charge of the music. He was succeeded by William H. Minor, who is still in charge. A full choir consists of about forty-two members. The boys are paid five cents for each appearance, whether for service or rehearsal, and the leading singers, bass and tenor, are paid various amounts, as may be agreed from time to time, the whole matter being in charge of a committee on music appointed annually.

At the last parish meeting $2500 was appropriated for music, also the Sunday evening offering. As late, certainly, as 1850, and perhaps later, the choir might be considered one of the social functions of the parish. The evening rehearsals were attended by the young men and the young women, and the young men saw that the young women were returned in safety to their homes, and the rehearsals were quite popular. On Sundays the choir sat in front of the organ in the gallery. I remember once when we were discussing a plan for a new church and the question was whether to have a gallery, one man remarked, "If it hadn't been for the gallery I should not have been in the church." Another said, "With me, it was rather the 'gal' than the 'gallery', but the result was the same."

I do not know how such affairs are managed now. Matters seem to progress very much after the old way; they no longer have the singing school to help them—but the result is the same.

CHAPTER VII.

TRUST FUNDS.

OLIVER WELTON'S gift, February, 1744-5, was for a glebe. This tract of land was subsequently leased for 990 years and the fund appears to have been used for the general purposes of the church.

John Judd's gift of six and three-quarter acres (April 19, 1745) was for a glebe for the use of said church, in said place, forever. This was sold in 1897 by the permission of the Legislature and the proceeds are kept separate for the purposes of the gift.

Thomas Barns's gift of nine acres and eighty rods (in same deed with John Judd) was leased for 990 years to Reuben Adams, April 19, 1784, for a payment, considered doubtless the full value of the land. The gift seems to have been for the same purpose as John Judd's and is included in the same deed, but the money received, so far as appears, was used for the general purposes of the church.

The deed of eight acres on the south side of West Main Street from the Church Company, was without restriction.

Mrs. Cotton's gift of $1,000 was without restriction.

Charles Scott's gift of $5,000, received under his will July 20, 1894, was without restriction, but is kept as a separate fund. He gave the same amount to Trinity Parish.

May 20, 1903, Mrs. Mary E. Burrall gave $5,000, the income to be used for repairs or improvements in the church or rectory. This is kept as a separate fund.

September 26, 1903, Miss Sarah Merriman left $1,000 to the church without restriction.

$200 was given from the estate of Rev. Dr. W. A. Hitchcock for the endowment fund.

Samuel W. Hall died March 5, 1877.

In addition to a handsome bequest for a soldiers' monument and

$15,000, which was the initiative of Trinity Church, he left the following bequests to St. John's Parish.

From his will:

SECTION TWENTY-THIRD.

I give and bequeath the St. John's Parish, of Waterbury, Five thousand dollars as a perpetual fund to be kept and managed by the legally constituted authorities of said parish, and the income of said fund and that only shall be used to repair, alter or add to the church edifice of said parish, and for no other purpose whatsoever.

SECTION TWENTY-FOURTH.

I give and bequeath to St. John's Parish the further sum of three thousand dollars as a perpetual fund, to be kept and managed by the legally constituted authorities of said parish, and the income of said fund and that only, shall be used to maintain the parish library of said parish, and for no other purpose whatsoever.

SECTION TWENTY-FIFTH.

I give and bequeath to said St. John's Parish, of Waterbury, the further sum of ten thousand dollars for the establishment of a fund to be known as the "Hall Fund," for the benefit and relief of the poor of said parish. Said fund shall be kept and managed by the legally constituted authorities of said parish, shall be a perpetual fund, and the income thereof, but no part of the principal sum, shall be expended in carrying out the purposes of this bequest. No payment of said income or any part thereof shall ever be made but upon orders drawn upon the treasurer of said parish, signed by the rector or assistant rector and at least one each of the wardens and vestrymen of said corporation.

SECTION TWENTY-SEVENTH.

I give, devise and bequeath to James S. Elton, John C. Booth, Scovill M. Buckingham and Isaac E. Newton and their heirs, a legacy of ten thousand dollars, in trust, "to erect or purchase and maintain a suitable home for the widows and other indigent females of St. John's Parish, of said Waterbury, to be known as the St. John's Church Home."

The legacies under Sections 23, 24, and 25 were paid to the parish and are held for the purposes for which they were given.

The $10,000 given to certain individuals and their heirs in trust, it was thought would result in making the heirs trustees, which would be embarrassing. An agreement was therefore made with Mr. Hall's residuary legatees by which the gift was allowed to lapse and was then made over by the residuary legatees to St. John's Parish for The Church Home and Charity Foundation.

This is all set forth in the following contract:

Whereas, Samuel W. Hall, late of Waterbury, Conn., deceased, in a Will which bears date the 3d day of March, 1877, and was admitted to probate March 13th, 1877, by the twenty-seventh clause in said will, devised and bequeathed to James S. Elton, John C. Booth, Scovill M. Buckingham and Isaac E. Newton, and their heirs, a legacy of ten thousand dollars in trust "to erect or purchase and maintain a suitable home for the widows and other indigent females of St. John's Parish, of said Waterbury, to be known as the St. John's Church Home, which legacy was also devised and bequeathed on certain conditions within three years to be fulfilled" by the members of St. John's Parish.

And whereas the Rev. Joel F. Bingham, on the 17th day of December, 1877, conveyed by good and sufficient deed to the St. John's Parish of Waterbury, which deed is recorded in the land records of the Town of Waterbury, Vol. 96, p. 326 and 327, certain real estate therein described, in trust for the purposes of the St. John's Church Home and Charity Foundation as it is to be administered by said parish by the terms of said deed—a reference to which is hereby had for a full description of the purposes thereof.

Now therefore, in case for any reason whatever, the said legacy of the said Samuel W. Hall shall lapse and revert to us, then and upon that condition we do subscribe hereby and agree to pay over to the said St. John's Parish, in trust for the purposes of the said St. John's Home and Charity Foundation, the amount of money, be it more or less, which may so revert to us under the conditions of said will.

And it is understood, and this subscription is made on the further condition that at the end of the said three years there shall have been contributed and shall be in the possession of the said St. John's Parish, in trust for the purposes of the Home and Charity Foundation above named in money or other property, a value of not less than ten thousand dollars, and otherwise this subscription shall be void and of no effect.

In witness whereof, we, the residuary legatees, in said will, have hereunto set our hands and seals at said Waterbury, the twenty-first of February, 1878.

Signed:

FLORENCE HALL,
CLARA M. BURRITT,
ANGELO C. BURRITT,
SARAH L. D'AUBIGNE,
BARTOLO L. D'AUBIGNE,
MARGARET W. HILL,
JOHN W. HILL.

At a meeting of the Rector, Wardens and Vestry of St. John's Parish, held in the Chapel, March 3rd, 1880, the following was offered by F. J. Kingsbury:

Whereas: John W. Hill, Margaret W. Hill, Angelo C. Burritt, Clara M. Burritt, Bartolo L. D'Aubigne, Sarah L. D'Aubigne and Florence Hall, residuary legatees under the will of the late Samuel W. Hall, have given to this parish the sum of ten thousand dollars, upon certain considerations, for cer-

tain purposes and upon certain conditions, as set forth in a certain agreement and writing dated February 2d, 1878, and recorded in the records of the parish; one of the said conditions being, "that at the end of three years from March 3, 1877, there shall have been contributed and shall be in possession of said St. John's Parish in trust for the purposes of the Home and Charity Foundation above named in money or other property, a value of not less than ten thousand dollars," which condition has been complied with; therefore,

Voted: That this parish accept said sum of ten thousand dollars contributed by said residuary legatees, and said further and other money and property, in trust for the purposes named or referred to, in said agreement and writing.

On motion, the preamble and vote was unanimously adopted.

On motion, voted that the clerk be instructed to transmit a copy of the foregoing preamble and vote, to each of the Executors of the late S. W. Hall, deceased.

On motion, adjourned. Attest: NELSON J. WELTON, Clerk.

This may certify that I left at the usual places of abode of James S. Elton, Angelo C. Burritt, Executors of the late Samuel W. Hall, deceased, true copies of the foregoing preamble and vote, this 3rd day of March, 1880.

Attest: NELSON J. WELTON, Clerk.

At a meetiing of the Wardens and Vestry of St. John's Parish, held in the Church, December 25th, 1877, the Rev. Joel Foot Bingham, Rector of said Parish, presented for the acceptance of the Parish, a deed, conveying to this parish certain lands therein described, in trust, for the purpose of owning and supporting within the limits and jurisdiction of this parish, a church home, orphanage, hospital, chapels, schools and other religious and charitable agencies, which are appropriate to the intentions of said trust. . . . .

Therefore, Resolved: That said deed be and is hereby accepted by this parish, including the trusts therein designated, and the thanks are due, and are hereby most cordially tendered to the Rector and such other benevolent persons as have contributed to such charitable and religious purposes.

Copy of deed accepted by the Wardens and Vestry in behalf of the parish, December 25th, 1877.

To all people to whom these Presents shall come, Greeting:

Know ye, that I, the Reverend Joel Foote Bingham, Doctor in Divinity, rector of St. John's Parish, Waterbury, Connecticut, and Pastor of the Congregations thereto belonging, in consideration of the needs of the destitute, the sick and the friendless in the said congregations and city, and in consideration of my desire and purpose to alleviate said need and suffering and in further

consideration of the convenient organization and lawful capacities of the said parish, but receiving from the said parish neither directly nor indirectly therefor any money, profit, emolument or other valuable consideration, except the hope and prospect of the faithful and gratuitous fulfillment of this trust, do give, grant, bargain, sell and confirm unto said St. John's Parish, an ecclesiastical corporation located in the city of Waterbury, New Haven County, State of Connecticut, in trust, the following pieces or parcel of land lying in the said city of Waterbury, situated south westerly from Center Square at Brooklyn, so called, on the corner of Leonard and Dodd Streets; bounded northward one hundred and sixty-five (165) feet on land of John C. Booth and Nelson J. Welton; easterly one hundred and fifty-three (153) feet on Leonard Street; southerly one hundred and sixty-five (165) feet on Dodd Street, and westerly one hundred and fifty-three (153) feet on land of John C. Booth and Nelson J. Welton. The corners being right angles. Being lots Nos. 87, 88, 89 and 93 on Booth and Welton's survey of the Porter farm; for the purposes of owning and supporting within the limits and jurisdiction of said Parish, a Church Home, Orphanage, Hospital, Chapels, Schools and any other religious and Charitable Agencies which are appropriate to the intention of this trust. Being the same premises lately conveyed to me from John C. Booth and Nelson J. Welton, purchased with money deposited with me in trust by sundry and divers benevolent persons, to be used in my discretion for the aforesaid charitable and religious purposes.

To have and to hold the above granted and bargained premises with the appurtenances thereof, unto the said Grantee and its successors forever, to it and their proper use and behoof for the purposes aforesaid. And also I, the said grantor, do for myself, my heirs, executors and administrators, covenant with the said grantee and its successors, that at and until the ensealing of these presents I am well seized of the premises as a good, indefeasible estate in fee simple and have good right to bargain and sell the same in manner and form as is above written, and that the same is free from all incumbrances whatsoever.

In Witness Whereof, I have hereunto set my hand and seal this 18th day of December, A. D., 1877.

Signed, sealed and delivered
In presence of:
J. W. WEBSTER,
WM. W. BONNETT.

(Signed) J. F. BINGHAM. { SEAL }

NEW HAVEN COUNTY, ss:

WATERBURY, December 18th, 1877.

Personally appeared Joel Foote Bingham, signer and sealer of the foregoing instrument, and acknowledged the same to be his free act and deed before me.

JOHN W. WEBSTER,
Notary Public.

The above is recorded in Waterbury Land Records, Vol. 96, Pages 326 and 327.

To the Parishioners of St. John's Parish in annual meeting assembled:

Gentlemen:—I transmit herewith my annual abstract of the various charitable accounts which are kept under my hand, and also the approximate inventory of the moneys and property held by me and by the parish, in trust for the St. John's Church Home and Charity Foundation.

During the year, acting on my best judgment, and with the advice and concurrence of the trustees named in the 27th clause of the will of the late lamented Mr. S. W. Hall and of the Wardens and Vestrymen of St. John's Parish and with the approbation of the Bishop of the Diocese, I have selected, purchased and conveyed to the parish, in trust, a very eligible site on South Leonard St. (West Side) for the future buildings of the Home and Charity Foundation of the congregations belonging to this parish.

As will appear from the appendix to the enclosed inventory, I have in subscriptions, conditional and otherwise (besides the subscription of the residuary legatees of Mr. Hall, based upon the 27th clause of his will, which subscription will be presented and read to the meeting of the executors of that will) a considerable amount given especially for the erection on the above mentioned lots of a suitable chapel, as the first in a series of future erections to include beside the Home proper with its chapel for the accommodation of both sexes, also in time, an orphanage for both sexes, and a creche, or day-nursery, with the attendant church schools, and a General church hospital. Beside the ground, (which we have) this will eventually involve, in the cost of buildings and in funds invested for its support, not less than $100,000, which I hope and believe will be realized, though we may not see the day.

The amount of property already in the trust of the parish; the invested funds now in hand; the subscriptions for the chapel lying on call; the conditional subscriptions on Mr. Hall's legacy; and at least two considerable legacies, still future, of which the rector has been notified and which are liable at any time to fall in; constitute together a charge so important that I recommend and request the appointment by the parish at the present annual meeting, of a committee of two or three to carry forward in conjunction with the rector, the necessary subscriptions and the general management of the whole trust.

Respectfully and faithfully yours,

Easter Monday, A. D., 1878. J. F. BINGHAM, Rector.

The parish did not deem it desirable to pursue Dr. Bingham's plan of building in the Brooklyn District, and it was voted that he be asked to execute a release of any claim he may have on said land, he having taken the title in his own name and executed a deed of trust to the parish.

This deed was subsequently given by Dr. Bingham April 28, 1884, and the title is now clear in the parish, and several pieces of the land in the Brooklyn District have been sold.

TRUST FUNDS.

The constitution of a board of managers for the Hall Funds will be found in the Extracts from Church Records, Chapter VIII.

Trust Funds.

The Hall Poor Fund,	$10,000
The Hall Repair Fund,	5,000
The Hall Library Fund,	3,000
The Glebe Fund,	30,500
The Charles Scott Fund,	5,000
The E. M. Burrall Fund,	5,000
The Sarah Merriman Fund	1,000
The W. A. Hitchcock Fund,	200
The Endowment Fund,	605
	60,305

Sources of Yearly Income, 1906.

Pew Rents,	$5,979.50
Envelope Fund,	1,800.00
Other Donations,	610.53
Interest Account,	2,404.49
	10,794.52

St. John's Church Expenses, 1906.

Clergymen's Salaries,,	$4,500.00
Organist and Musical Expenses,	3,000.00
Sexton, etc.,	950.00
Lighting	370.00
Heating,	540.00
Insurance,	500.00
Repairs,	900.00
Water,	165.00
Convention Fund,	71.22
Bishop's Fund,	94.96
	11,091.18

Inventory of Church Property.

St. John's Church of 1873 and land	$200,000.00
Parish House and land of Mrs. Buel,	25,000.00
State Street Lot	7,000.00
Rectory,	25,000.00
Land in Brooklyn District,	5,000.00
Land in Park	200.00
Mortgages and Savings Bank deposits, mostly representing trust funds,	60,805.00
	323,005.00

CHAPTER VIII.

EXTRACTS FROM THE CHURCH RECORDS WITH SOME NOTES.

THE earliest record which we have in point of date is an entry on page eight of our oldest record book as follows:—

"Mr. Joseph Bronson's record, transcribed for the year 1758. July ye 17, 1758, at a vestry held in the church, it was voted that we would give Mr. Scovil twenty pound sterling a year and the yues (use) of the Gleeb, provided he get nothing at hum, and it was agreed that we should have half the (amount) got at hum.

At the same meeting it was voted that we would give him twenty-two pound, ten shillings, sterling, to carry him hum.

At the same meeting it was voted that John Brown and John Welton should make the rate and collect the money for Mr. Scovil.

March the 31, 176(0)? a vestry holden in the church it was voted that we would finish the upper part of the church. At the same vestry it was voted that Capt. Geo. Nichols, Ins. (ensign) Warner and Abraham Hickox should be trustees to provide and carry on the work and to make a rate, and Elezar Prindle appointed to collect the rate and collect it on December next."

Our first record book begins, "At a vestre holden in St. Jamses Church at Waterbury, on the 6th day of April, 176(1) [this last figure is worn off, but the next meeting is March, 1762]. At said vestry Mr. Thomas Osborn was chosen clerk by the vestry. Mr. James Scovil [the rector] at said vestry; Timothy Porter and John Welton was chosen Church Wardens.

Voted in said vestry to give the Widow Harrison £1. 8. 0. that was due her on account of some work that her husband was to due to the church; voted in said vestry that Ebenezer Warner should assist in tuning the psalm; voted in said vestry that Samuel Brown should assist in tuning the psalm; voted in said vestry that Hezekiah Brown should assist in tuning the psalm.

Voted in said vestry that we will meet in the church on Sundays and read prayers when Mr. Scovil is absent. Voted in the vestry that Mr. Scovil shall have what is due for the rent of the Glebe.

March 17, 1762—Voted, David Warner, Abraham Hickox, Elezar Prindel, should be a societies committee. [Whether this congregationalist nomenclature was with reference to some legal question as to parish organization or whether it was a recurrence from habit to the congregational form, they having all been brought up Congregationalists, I do not know, but this phrase, "Societies Committee" is frequently used in the records for many years, and seems to have been considered an equivalent for vestrymen in its present acceptance. I think the word "vestry," as used in the early records, signified a meeting of the parish or of the Church authorities.]

At this same meeting a vote was passed appointing John Welton, Ebenezer Warner, Capt. Geo. Nichols, to examine into the circumstances of the lands belonging to this town, that is given for public use. [Doubtless the question in mind was whether some of it could not be made available for the Episcopal Church.]

Voted that Mr. Scovil shall have the foremost pew next the alley, in the east end of the church. [Mr. Scovil married Amy, daughter of Capt. Geo. Nichols, November 17, 1762.]

2d day of March, 1763. Voted that the vestry will be at the cost of a vestry book. [This is doubtless the book from which these records are taken. It is a well made book about twelve and one-half by nine and one-quarter inches, bound in parchment or vellum, and having approximately 400 pages.]

Voted to raise Mr. Scovil's rate for the present year.

Voted to give Mr. Scovil one penny and a half penny on the pound this present year.

Voted in said vestry that the over plush money of Mr. Scovil's rate in the year 1762 shall be put into the hands of the committee.

Voted in said vestry that the money that is in hands of the Church Wardens that belongs to the Church, shall be laid out to furnish the communion table and to get a choshion for the pulpit, and other things necessary for the pulpit and the reading desk.

At a meeting of the vestry holden in St. Jameses Church, at Waterbury, on the 6th day of March, 1764.

Voted—That the committee shall have full power to act with respect to the ministerial money as they shall think best. [The clerks do not sign the records, but Thomas Osborn appears to have remained clerk until the 6th of March, 1765, when Abraham Hickox was elected. A vote was also passed directing parents to hand in the children's names for baptism, in writing, which writing the rector was to deliver to the parish clerk for record, and immediately following this is a list of the names of children christened. These names Miss Katharine A. Prichard has recorded in the genealogical record of the History of Waterbury.]

At a meeting of the vestry held April 1, 1766. Voted—That Mr. Scovil and the Church Wardens should get, with part of the Church Stock, conveniences for communion and Chrisning children for the church at Wes'tr'y. [This was the year following the erection of the church at Westbury (Watertown).]

At this meeting it was also voted "to give the Reverent Mr. Scovil thirty pounds lawful money for the year 1767, as a sallery for his service in preaching this year."

At a vestry held March 18, 1767, was chosen Capt. Edward Scovil, Joh Welton, Abraham Hickox to go to Northbury and New Cambridge to confer with them about a division of the Mishon. Voted that we will exert ourselves for a division of the mishon.

March 29, 1769, it was voted that said vestry are willing that Northbury and Westbury should have the liberty to get them a minister when they should think proper.

At the same meeting voted that Abraham Hickox, Capt. John Welton, Capt. Edward Scovil be a committee with discretionary power to sue or otherwise recover the money belonging to said church, by vote of the town of Waterbury in the year 1770.

Voted that Westbury shall have their part of Mr. Scovil's services of preaching according as their list draws til there shall come a minister to Northbury and New Cambrige.

Voted that we will give Northbury and New Cambrige towards a man going to take holy orders, £30. lawful money.

Voted, that we will pay £45. sterling a year salary, to be

paid to the minister of the Church of England, in case Northbury and New Cambrige provide for themselves, which vote is to continue in force until the said Northbury and Cambrige obtain benefaction from the Society, or so long as Mr. Scovil shall serve in this mission.

At a vestry held April 15th, 1772, voted to chuse a Comity to try by confering with other comitties from other parts of the mishon to get another minister to the mishon or to get the mishon divided: David Warner, Capt. John Welton, Doc. Timothy Porter, Abraham Hickox, Enos Gunn and Benjamin Benham were appointed the committee.

[During the Revolution meetings were regularly held and the ordinary appointments made and the christenings recorded.]

Nov. 8, 1783, voted that Mr. Scovill should have liberty to pull down the Glebe house, leaving the chimney and reserving the glass for the church.

Nov. 8, 1784—Voted to give Rev. Mr. Scovil £55 salary for the ensuing year, including Westbury, for a portion according to the original agreement, the above said salary to be paid by the first of March ensuing. [This record is of a meeting of the Episcopal Society or Congregation, all previous records have been of a meeting of vestry.]

Sept. 1, 1785—A committee appointed to confer with committee of the Episcopalian Society in Westbury and the Rev. Mr. Scovil, and know of him upon what terms he will preach with us and make report to some future meeting. At the same meeting was voted to have the Rev. Mr. Scovil's service in preaching half the time and to pay him for the same.

At a meeting Dec. 7, 1785—Voted to give Rev. Mr. Scovil forty-five pounds lawful money for a salary for the current year for his service in preaching one-half the time.

[Mr. Scovil finally left in 1786.]

May 1, 1786—A committee was appointed to confer with the Committee at Watertown about getting a minister into the mission.

Aug. 28, 1786—At a meeting of the Society, Mr. Caleb Merril for Moderator, voted that we will settle a minister and have

his service one half the time, or as shall best suit the Society at some future meeting.

Sept. 25—Voted that the committee formerly appointed to cover the church, be desired to appropriate such monies as remain in their hands unapplied, to the glazing and repairing the church.

Voted that the committee be directed to write to Mr. Philo Perry for a Sunday in St. James Church as soon as convenient.

Dec. 4, 1786—Voted to make a rate two pence on a pound on the list of 1786, and lay out the money for preaching according to their discretion, the above said rate to be paid by the first day of March next.

Dec. 3, 1787—Voted to settle a minister and have his service in preaching half the time.

Voted that the committee apply to Mr. Prindle, also to Mr. Blakeslee and Mr. Ives, and know their terms of settlement, and make report to this meeting at some future day.

Dec. 27—Voted to reconsider the above and directed the Committee to apply to Mr. Prindle and make report.

Feb. 4, 1788—Voted that Mr. Herman Munson, together with the Committe be directed to procure the schoolhouse for the Convention to meet in and provide wood sufficient for them at the Society's cost. [A schoolhouse had been built about three years before this on the green in front of where the City Hall now stands, in which Rev. Joseph Badger and Mr. John Kingsbury were conducting a successful school. This is doubtless the building referred to.]

March 24, 1788—Voted that the committee be directed to apply to Mr. Reuben Ives for further service in preaching among us.

June 12, 1788—Voted to adopt the doings of the Convention held at Wallingford on the 7th day of May last, respecting the bishop's salary.

Voted to direct the Committee to apply to Mr. Ives to engage him to preach for us what time he can until his year is out with Cheshire and Bethany.

Sept. 25, 1788—Voted to hire Mr. Ambrose Hull to read prayers and preach two-thirds of the time.

April 27, 1789; Upon a report of the Societies of Salem and Bristol that they wish to join us and support a clergyman for one-half the time, viz., one-fourth each. Voted, that we desire and wish to settle and pay a clergyman for one-half the time.

Voted that the Committee be directed to apply to Mr. Solomon Blakeslee as a candidate.

May 25, 1789—Voted to give Mr. Blakeslee a call for one-half the time.

Voted to give him £40 a year and his fire wood for one-half his service as a parish minister and his residence in this place, and to increase his salary to £45 as the list of the church increases.

June 16, 1790—Rev. Chauncey Prindle present. (The usual formal business done.)

Sept. 13.—Voted that the committee be requested to apply to Rev. David Foot to know whether he is willing to settle as a parish minister among us.

Voted to have the services of a clergyman two-thirds of the time and to give Mr. Foot two-thirds of £85 and his fire wood, provided he reside in this Society.

Voted that the Committee be requested to address the Reverend Episcopal Convention and request their advice and influence in uniting to this parish the Episcopal parishes of Woodbury and Salem, or either of them and to inform them that we are willing to dispense with having but one-half the services of a clergyman and to pay in the same proportion as shall be thought best.

Oct. 18—Voted that the Committee be requested and directed to apply to the Episcopal parishes of Woodbury and Salem and confer with their Committee in order to form a Mission with us and know what proportion of time each parish would wish to have the service of a clergyman and make report to a future meeting.

Nov. 1, 1790—Voted that the Committee be requested to apply firstly to the Rev. Solomon Blakeslee and invite him to preach in the several Episcopal churches of Waterbury, Woodbury and Salem as a candidate, in order for a settlement as a parish minister for said churches, or secondly, to Mr. Marsh, or thirdly, to Mr. Bronson for the aforesaid purposes.

April 11, 1791—Voted that the Committee be directed and

requested to apply to Mr. Ammi Rogers and request and engage him to hold himself as a candidate for this Society and be with us as soon as he can with convenience.

April 25—Voted that the Committee be requested to apply to Mr. Hart and invite and engage him to officiate as a candidate for this Society and be with us as soon as may be with convenience.

Voted, to reconsider the vote respecting an application to Mr. Ammi Rogers. [This looks as if they had learned something of Mr. Rogers.]

August 27—Voted that Committee be instructed to inform our bretheren at Salem that whenever we have treated them with any kind of neglect, we are willing to rescind it and give them a fresh assurance that we will treat them with respect in the future.

Voted to give Mr. Hart a call for a settlement for one-half the time.

Sept. 27, 1971—Voted that this Society are willing and desirous to receive Mr. Seth Hart as our minister as soon as he shall be put into Holy Orders.

Voted that we will give Mr. Seth Hart, after he shall be admitted to and receive holy orders, provided he shall make his residence among us and perform parochial service in the Episcopal Society at Waterbury, for one-half the time, the sum of £40 lawful money for the first year, and the use of the glebe, annually—to increase twenty shillings annually for five years next ensuing, and £45 thereafter.

Dec. 5—Voted that whenever Mr. Hart's salary is 3 months in arrears the Committee shall give a note on interest and the Society shall indemnify the Committee.

Dec. 3, 1792—Committee appointed to treat with Committee of the several Presbyterian Societies in Waterbury to agree upon a division of the public or ministerial money belonging to this town.

April 1, 1793—The question being put whether this Society do approve and adopt the proposed constitution of the Episcopal Church. Voted in the affirmative.

April 1, 1793—Voted that Rev. Mr. Hart officiate one Sunday at Southington on the cost of this Society.

Committee appointed to agree upon a place to set a church

and the bigness of the same and make report to the next meeting.

Voted that the surplusage of money given at the Communion be laid out for Bishop Seabury's sermons.

Sept. 30—Voted, by a majority of more than two-thirds that we are willing and think it necessary to build a church, or house for public worship. Eli Curtis, Esq., Mr. Jude Blakesley and Captain Amos Bryan were appointed a Committee to set a stake for the place where to build a church.

Oct. 21, 1793—Voted to build a church edifice on the East side of the road that leads round the South side of the green. [Church Street was not then open.]

Dec. 2, 1793—Voted to petition the Hon. County Court now sitting in New Haven to grant a Committee to come and fix or set a stake for a place where to erect a church, also by vote nominated John Wooster, Esq., of Derby, Thomas Atwater of Cheshire and Abram Bradley of Woodbridge for aforesaid Committee if said Hon. Court in their wisdom should think fit to appoint them.

Dec. 17, 1793—Isaac Benham, Levi Bronson, Richard F. Welton, John Hickox and Ezra Pierpont were chosen a Committee to get the minds of this Society where to erect a church and make a report to this meeting.

Dec. 26, 1793—Voted to erect a fence around the church. Same meeting, Benjamin Welton, Eleazer Tompkins, Jesse Hicox, Mark Warner, Cornelius Johnson, Jr., Titus Welton, Elijah Prichard, James Scovil and Joseph Bronson chosen Committee to warn the inhabitants of the Episcopal Society in Waterbury to attend the Committee appointed by the County Court for the purpose of setting a stake where to build the church edifice, on the 1st day of January next.

Same meeting, Captain Harman Munson, Messrs. Richard Welton, John Cossett and John Nichols was chosen for Committee to view several places where they shall think best to build a church and report to this meeting.

At the same meeting Isaac Benham, Seba Bronson and Ephraim Warner were chosen for a Committee to wait on the Committee

appointed by the County Court when they shall come to set the stake where to build a church.

Feb. 3, 1794—Voted to call the Committee appointed by the Hon. County Court to come and take a review of the place where to set the stake for the place to build a church edifice.

March 17, 1794—Voted that Seba Bronson be appointed an agent to apply to the County Court and the late Committee appointed by the same for setting a stake for the church in Waterbury to take the necessary measures for placing the stake 5 rods south of the place where the stake now stands.

Sept. 12, 1794—Voted that the Committee be directed to reckon with Rev. Mr. Hart and give their Note payable the 1st day of March next "without interest" for what may be due him now.

Nov. 3, 1794—Isaac Bronson chosen agent instead of Seba Bronson to get the stake moved 5 rods South.

Dec. 1, 1794—Voted that the Society's Committee be directed to apply to Rev. Mr. Griswold to perform divine service during part of the ensuing winter.

Dec. 16, 1794—Voted that the edifice to be erected for a church for this Society be thirty-eight feet wide and fifty-two feet long.

Voted—Ephraim Warner, Justus Warner, Herman Munson, Titus Welton, and John Cossitt be appointed a Committee to oversee and inspect the building of the church.

Jan. 12, 1795—Voted to build a cupola with the house which has been voted to build.

February 9, 1795—Voted that the Societies committee be directed to re-survey the Glebe Swamp and fill it up if they think necessary. [This refers to the ground where the present Church stands.]

Voted to build the Church 54x38 with a steeple at the East end.

March 16, 1795—Voted to apply to Mr. Griswold to settle with us as a clergyman and to pay him £75 for his services three-fourths of the time. [Mr. Griswold did not accept.]

March 28, 1796—Voted that the Committee apply to Rev. Mr. Bronson to preach with us one-half the time until the 1st day of December next unless we are supplied otherwise.

June 6, 1796—Voted to grant the Rev. Wm. Green for his annual service three-fourths of the time in this Society three-fouths of one hundred pounds to be paid in money calculating on the price of provisions at the following rates viz., pork 30s. pr C. Beef 20s. Wheat 6s. 6d. pr bus. Rye 4s. Indian Corn 3s. 4d. And if in the month of January annually said articles shall exceed the foregoing prices then said salary is to increase to three-fourths of one hundred and ten pounds and no more.

June 20, 1796—Voted that the Presbyterian Society may meet in the church if they please except when said church have a clergyman. [The Congregational Society which is here called Presbyterian had torn down their old church to make room for a new one in the same place.]

First Monday in December, 1796—Voted that the Committee be directed to have Rev. Tillotson Bronson preach with us half the time or more for the year ensuing.

March 6, 1797—Voted that the Committee sell the old church and ground on which it stands in such a way and on such terms as they think most beneficial for the Society.

June 11, 1797—Voted to seat the new church, the Committee to use their discretion, having some regard to age and the lists that money has been raised upon to build said church, with the addition of those persons that have come into the Society since the house was built, and make a report to some future meeting.

Oct. 12, 1797—Voted that Isaac Benham, Sebe Bronson and John Cossett be a committee to prepare and give the consecration deed.

Oct. 24, 1797—Voted to seat the new church in the following manner. viz., taking the two lists of '94 and '5 and add them together then add £15 a year for every year beginning at the age of 21: and all those that had no list of '94 and '5 shall take the list of '97 and double it to make one list with the addition of £15 as aforesaid.

First Monday of December, 1797—Voted that the money that the old church was sold for, shall be applied to the building of the new church. Voted that the Society are willing to settle the

Rev. Tillotson Bronson as their clergyman if his terms are such as shall meet the minds of the Society.

Dec. 27, 1797—Voted to pay what is wanting with Mr. Benham for singing at Dedication.

First Monday of Dec. 1798—Voted a Committee to confer with the selectmen relative to laying out a highway between Israel Holmes' land and land belonging to this Society from the new church to the burying yard lane, so called. [This is now Church Street, but it was not laid out until several years later.]

April 15, 1799—Voted to lay a tax of four cents on the dollar. [This is the first mention of a dollar on these records.]

Aug. 19, 1799—Voted to take counsel as to the legality of selling the Glebe. [No report appears but they must have got some advice which was favorable to the sale,—see Real Estate.]

Dec. 1, Monday, 1799—Voted a salary to Rev. Tillotson Bronson of $250. for three-fourths of the time for the year ensuing.

[June 4, 1800, the Diocesan Convention met here, but no allusion to it appears on the record.]

Dec. 13, 1803—Voted to "dignify" the seats and pews of the church in the following manner, viz: the two first seats in the church are considered of the first dignity, the two second seats and the two pews No. 3, are of the second dignity; the two third seats and the two pews No. 4, are of the third dignity; the two fourth seats and the two Nos. 5, and the two of No. 1, are the fourth dignity, also the remaining parts of the seats and pews in said church (except the pews at the southeast corner of said church, Nos. 9 and 10) are dignified according to the numbers of said seats and pews. At the same meeting voted to seat the church by age only.

April 2, 1804—John Clark, Richard Welton and Obadiah Warner were appointed a Committee with full power to lease for the term of nine hundred years, provided they shall judge best, the following pieces of land belonging to this Society, viz: About ten acres lying near the church, with buildings standing on the same, also about nine acres near George Prichard's dwelling house, it being all the land belonging to the Society at each of these places, also all the land belonging to this Society lying a little northward of the house of Abner Johnson. [So far as appears, no action was

taken under this vote. This last piece is the Willow Street piece.]

Dec. 10, 1805—Voted the Rev. Tillotson Bronson a salary of three hundred dollars for three-fourths of the time the first year.

Sept. 2, 1806—Voted that this Society do approve of Mr. Horace V. Barber as a preacher of the Gospel and have been well pleased with his performance, and it is their desire to settle him in this Society as their Clergyman, and that Messrs. Richard Welton and Herman Munson be a Committee appointed to present this vote to him and request his answer.

Oct. 13, 1806—Voted to give Mr. Virgil H. Barber a salary of 410 dollars for his service one year, to be paid quarterly.

March 30, 1807—Voted that Mr. Barber may, if he shall see cause, preach such a proportion of the time in the town of Wolcott, as the list of the members of this Society living in said town shall bear to the whole list.

June 16, 1807—Voted to request the Rev. Bishop Jarvis to dismiss the Rev. Tillotson Bronson from being the clergyman of this Society. [This appears to have been adopted as a matter of form.]

At the same meeting voted that the Standing Committee for this year be requested to call on Mr. Virgil H. Barber to get his terms of settling as clergyman of this Society in future and to report to this meeting as soon as convenient. The Committee returned in a short time with Mr. Barber's answer, of which the following is a copy.

"In compliance with the request of the Committee in behalf of the parish of St. John's Church, I respectfully offer the following terms of agreement (viz): The sum that I conscientiously think necessary to a competent support in the character and capacity of a clergyman, is five hundred dollars, the time of payment to be half yearly. Now provided the parish feel willing and ready to accede to the above terms without its endangering the peace of the church, it would be very cheerfully received by, gentlemen, your very humble servant, Virgil H. Barber."

At the same meeting, voted to comply with above said terms of Mr. Barber.

Dec. 29, 1807—Voted to send Mr. Justus Warner to the town

of Claremont (N. H.) to know the reason of Mr. Barber's not returning to this town.

Voted to give Mr. Warner for the journey above said, fourteen dollars.

Feb. 15, 1808—Voted to have the church painted in the course of this year.

April 15, 1808—Voted, that Rev. Mr. Barber shall have leave, if he please, to preach at Wolcott a proportionate part of the time until next annual meeting.

May 14, 1810—On petition of the town of Middlebury, praying the Legislature to cause the several Societies in Waterbury to relinquish a certain part of the public ministerial and school monies belonging to the said Societies; a committee was appointed to resist the same.

Voted that the thanks of the Society be presented to Mr. David Taylor for his present of an elegant Bible, received by hand of Mr. Wm. K. Lamson. [Mr. Taylor had been a merchant in Waterbury, but afterward removed to New York. I do not think he had been an attendant at St. John's during his residence here.]

Dec. 7, 1812—[The records of this meeting are signed by Ashley Scott, Clerk, being the first time that a signature is affixed to records of meetings.]

April 18, 1814—John Cossett petitioned the parish to make a present of the old Bible belonging to this parish to the members of the Episcopal Church living in the towns of Columbia and Waterbury in the State of Ohio.

Voted—[This is the Bible elsewhere referred to as having been returned from Ohio and deposited in the church.]

June 1, 1814—[Mr. Barber's resignation.]

June 6, 1814—Voted to apply to the Episcopal Society at Gunntown respecting their uniting with this parish in employing Rev. Mr. Geer.

Sept. 27, 1814—Voted that a committee be appointed to confer with Rev. Mr. Geer for the purpose of settling him as a pastor or hiring him to preach one year at not exceeding $600, provided the

church in Gunntown will unite with us and pay their proportion for one-quarter or one-third of the time.

Nov. 15, 1824—Voted to appoint a Committee to confer with J. M. L. Scovill and others relative to paying for the bell.

Monday, Nov. 24, 1828—Voted to pay Mr. Samuel Cook thirty dollars for singing the ensuing year. [This is meant for any expense connected with the choir, of which Mr. Cook was leader.]

August 27, 1825—Elijah F. Merrill signs the record of the meetings as clerk.

April 12, 1830—Voted to accept the resignation of Rev. Alpheus Geer as pastor of this parish.

July 19, 1830—Voted that it is the wish of this parish to give Rev. Mr. Barlow an invitation to settle with us. Committee appointed with power to offer $500.

Aug. 2. Committee appointed to enter into permanent agreement with Mr. Barlow, providing it can be done by paying him a salary of $500 per year, furnishing him with suitable dwelling house free of rent and neccssary fire wood, provided also that should it so happen that any of the neighboring parishes should wish to have him part of the time he should be under obligation to preach for them should this Society request it.

Monday, Oct. 8, 1832. Rev. Mr. Barlow addressed a letter to the Society saying that his wife's health obliged him to take her South, asking for leave of absence during the winter, he to supply the pulpit, and asking an advance of salary to Dec. 1. All of which was granted.

April 8, 1833—Voted that the Rev. Mr. Morgan be invited to officiate as clergyman on the following terms, viz: $500 a year salary, with the privilege of leaving at any time on giving six months notice, the parish also to have the same privilege.

Feb. 20, 1833—Voted that a Committee be appointed to superintend the proposed alterations (of the church edifice) and authorized to contract for the said alterations and repairs to an amount not to exceed $700.

March 31, 1834—Voted that the Societies Committee be authorized to effect an insurance on the church not exceeding $3,000.

Aug. 25, 1834—Voted to rent the slips in the church for the purpose of raising money to defray the expenses of the Society for the ensuing year.

Dec. 10, 1835—Voted to appoint a committee to purchase an organ and make the necessary change in the gallery.

Aug. 29, 1835—Mr. Morgan gave six months notice; committee empowered to offer Mr. Morgan $750 to remain. [It is worthy of note that there has been no increase of salary since 1807.]

Sept. 4, 1836—Committee appointed to secure the services of a clergyman. [Mr. Morgan had accepted the charge of Cheshire Academy.]

Jan. 28, 1837—Voted that the Societies Committee be authorized to correspond with the Rev. Mr. Clark on the subject of becoming our rector and to offer him $750 per annum.

Voted to contract with John Rowley as organist and John Sandland as chorister.

Sept. 1, 1838—Voted to appoint two wardens and five vestryman, including the treasurer and secretary.

Voted that the rector shall be chairman of the parish and vestry meetings. Voted that the vestry call on Rev. J. L. Clark and request him to be instituted as rector of St. John's Church at such time as may be convenient.

Jan. 12, 1839—Voted that an addition be made on each side of the church, provided the money can be raised by subscription.

Nothing appears on the record except the usual formal business until Feb. 23, 1846—Voted that it was expedient to build a church if funds can be raised by subscription.

1847, March 8—Voted that the parish give the use of the ground for building horse sheds to those persons who propose building provided they are built in a manner acceptable to the building committee.

Apr. 24, 1848—At any meeting of the vestry for transaction of business three shall constitute a quorum.

Letter of Consecration from Bishop Brownell, Jan. 12, 1848.

May 24, 1850—Report on Waterville Chapel that Mr. Hotchkiss of Birmingham offered to build it for $1800. This being

more than the subscription, a vote was passed authorizing an attempt to increase the amount.

June 9, 1851—St. Paul's, Waterville, consecrated by Bishop Brownell.

June 10, 1851—Convention held here.

June 11, 1851—Bishop Williams elected Associate Bishop.

April 9, 1855—Voted that the wardens and vestry make such arrangement for ministerial services for the year ensuing as circumstances may render expedient. (This action was taken on account of having given Dr. Clark a year's vacation but the fact does not appear on the Parish record.)

Jan. 18, 1857—Tower blown down.

Apr. 15, 1857—Committee of three appointed to rebuild the tower.

May 18—Voted to build of stone if $5000. can be raised, [but it could not].

1858, April 10—Voted increase number of vestry to sixteen.

Apr. 19, 1858—Voted to call Rev. J. M. Willey as assistant.

June 8, 1858—Annual Convention held here.

March 5, 1859—Committee appointed to rebuild spire of wood; to proceed when $4000. shall have been subscribed.

June 27—Committee report that the spire will cost more than they supposed, but are directed to proceed.

March 8, 1862—Rev. John Eaton Smith assistant from Easter.

Oct. 17, 1864—Mr. Smith's resignation—Complimentary resolutions adopted.

1866, April 2—Rev. F. A. Steele appointed assistant minister.

April 13, 1868—Rules for elections, etc., adopted.

Dec. 24, 1868—Church burnt.

Dec. 30, 1868—Mr. Buckingham offers us a lot for temporary chapel, rent free, which is accepted. Vote of thanks to Congregational and Methodist Societies for use of churches. March 8, 1869—Building Committee appointed.

Mar. 29, 1869—First service in temporary chapel.

Mar. 8, 1869—Committee appointed to build new church.

Mar. 16, 1869—A. Ives presents organ—$10,000. His letter recorded April 10, 1871.

1870, May 23—Specification and Contract for new church.

Dec. 25, 1871—G. W. Burnham presents bust of Bishop Brownell and chime of 10 bells.

1872, Dec. 22—Votes as to new parish.

April 1—Votes complimentary to John H. Sandland after forty years service in the choir.

December 29—Complimentary resolutions to T. I. Driggs for service as organist.

1873, June 23—Requests for consecration.

June 24—Consecration.

1874, April 12—Rector's salary fixed at $1800 and house. (Assistants, $2200 without his house rent was afterward added.)

1875, May 29—Rules adopted for choosing vestry.

1875, May 29—Complimentary resolutions to J. W. Smith for 25 years service in the choir.

1876, January 31, February 7—Dr. Bingham called as assistant.

1876, November 7—Horse and carriage presented St. Margaret's on condition that Dr. Russell look after service at St. Paul's, Waterville.

June 13,—Convention held here.

1877, January 26—Dr. Clark died.

April 2—Dr. Bingham elected rector.

1877, June 4—Victor Chateneuf Smith, assistant minister. $250. to widow and $150. to sister of Rev. Dr. Clark voted.

April 25—Offer of St. John's accepted by those proposing to form new parish.

Deed J. F. Bingham to St. John's accepted Dec. 25, 1877. [Church Home, etc.]

1878, April 22—Rev. V. C. Smith's time extended.

1878, May 13—Corporate Seal adopted, "St. John's Parish, Waterbury, Conn."

June 3—Rev. John H. White, assistant.

November 10—Rev. John H. White resigned.

1879, February 3—Testimonial of Frederick R. Sanford signed.

1879, April 25—Rev. Rob Roy McGregor McNulty appointed assistant.

1880, March 29—Dr. Bingham requested to resign: salary continued and rent of house to July 1. Rev. R. R. McNulty employed to continue for the present.

1880, April 19—A vote was passed authorizing the agent of the Parish to submit its claim to James A. Hovey, a judge of the Superior Court, to $1000. under the will of Sally Ann Sharp, given by her to the "Old Ladies Home" and claimed by us on the ground that we have a trust fund for establishing a home for indigent females and there is no other similar trust, we are therefore entitled to the bequest. (The case was submitted and decided against the parish.)

Voted to accept from Mrs. Palmyra Cotton $1000 on condition that we pay her interest on this amount during her life. (She lived to be 102.)

June 16—Dr. Bingham presented his terms of resignation which were accepted.

1880, July 3—Mr. McNulty's name is now Converse—employed at $1500 per annum, terminable on six months notice by either party.

July 4—Wardens and vestry sign testimonials to standing committee for Priests orders for Rev. R. R. Converse.

1881, May 15—Testimonials for Priests orders to Frederick R. Sanford.

1881, April 18—Rev. R. R. Converse unanimously elected rector, salary $2000.—$700. appropriated for assistant.

1882, April 10—$1100. appropriated for music and $500. for Mr. Driggs salary and all musical matters left in his hands.

June 19—$1250. appropriated for music and management committed to T. I. Driggs.

1882, July 13—Treasurer authorized to execute releases of land mortgaged to secure Hall funds under direction of Board of Managers of said funds.

1883, April 30—M. K. Bailey employed as assistant at $600 a year and allowed to teach at St. Margaret's.

Sept. 11—Rev. Mr. Converse resignation accepted.

December 18—Call extended to Rev. Edward R. Atwill, D.D., of Toledo, Ohio. He declined.

Voted to purchase lot on State Street adjoining church property (horse sheds).

Oct. 22—Voted to place the sidewalk on the north side of the church outside the line of trees, so as to obviate danger from snow slides in accordance with the order of Common Council.

J. C. Booth and Mrs. Olive M. Elton present lot to the parish, corner Church Street and Center Square.

1884, March 6—Dr. Atwill declines and Rev. J. W. Lee of Bristol, Pa., called.

Dr. Bingham requested to execute a release of his interest in parish lands.

1884, April 14—Rev. J. W. Lee declines. Rev. Edmund Rowland, D.D., invited. $1250 appropriated for music.

April 28—Dr. Bingham gave a quit claim of his interest in Church Home and property.

Committee on memorial to Dr. Clark report that they have caused to be erected a memorial in Riverside Cemetery at $550. Cost defrayed by subscriptions of St. John's and Trinity. Dr. Rowland accepted and entered on his duties June 1, 1884.

1885, February 28—Plans for rectory submitted and approved. Rev. M. K. Bailey resigns.

December 20—Permission granted descendants of Rev. James Scovil to place tablet to his memory under the north gallery.

1886, April 26—Rectory reported completed—cost $15,943.98.

May 3—Treasurer reports Rectory paid for and parish out of debt.

1887, April 11—Brownell Monument reported moved—expense $1468.20 including redecoration of chancel.

The Centenary, April 30, 1889.

In pursuance of proclamations issued by Benjamin Harrison, President of the United States, and Morgan G. Bulkeley, Governor of the State of Connecticut, and in accordance with the recommendation of the Right Rev. John Williams, D.D., LL.D., Bishop

of the Diocese of Connecticut, commemorative exercises were held in St. John's Church, at 9 o'clock A.M., April 30, 1889, the one hundredth annivesrary of the inauguration of George Washington as first president of the United States. After appropriate and impressive religious services, Rev. Edmund Rowland, D.D., Rector of St. John's, Rev. W. R. Micou, rector of Trinity, and Rev. F. T. Russell, D.D., Rector of St. Margaret's School, officiating, brief but comprehensive addresses were made by the pastors of the Protestant churches of the City, and by several citizens. The church was filled to its utmost capacity by an attentive and intensely interested audience.

The following is the order of exercises.

Hymn 397—My Hope and My Fortress, My Castle.
Special Devotional Service.
Hymn 301.
Remarks by the Rector, . . . The Rev. Dr. Edmund Rowland.
Address—The Epoch of 1789, . . . The Hon. F. J. Kingsbury.
Address—Washington as a Statesman, . . The Hon. S. W. Kellogg.
Hymn 326.
Address—Washington in his Domestic Life,, The Rev. J. G. Davenport.
Address—Washington as a Soldier, . . . The Rev. W. P. Elsdon.
Address—Washington's Religious Character, . The Rev. A. C. Eggleston.
Hymn 307.
Address—Washington as a Mason . . . Nathan Dikeman, Esq.
Address—Washington as a Churchman, . . The Rev. F. T. Russell.
Address—Washington as a Chief Magistrate, . The Rev. R. W. Micou.
Hymn 309.
Concluding Prayers and Benediction, . . . Rector of St. John's.
N. J. Welton, Parish Clerk.

1889, May 3—Resolutions in memory of Scovill M. Buckingham, 32 years senior warden.

May 13—Agreement with Mrs. Eunice T. Booth concerning passway.

May 4—Charles F. Mitchell elected clerk.
Church Home Fund purchase Mrs. Buel's lot.

May 13—N. J. Welton elected senior warden, *vice* S. M. Buckingham, deceased. E. D. Welton elected vestryman.

May 13—Agreement as to passways with Mrs. Eunice T. Booth.

1890, April 7—Voted to rescind all license to erect horse sheds. Parish House authorized.

1891, July 11—Dr. Rowland reports having agreed with Rev. J. H. McCrackan to act as assistant.

1894, July 11—Treasurer authorized to receive legacy of $5000 from Charles Scott. (Mr. Scott was a son of Daniel Scott, a member of St. John's, and spent his early life here. His business life was mostly in Boston, but he had lived for some years in Washington, D. C., where he died.)

1894, March 26—Installing of chancel organ reported. Cost $4274.20. Candelabra presented by H. H. Peck.

1895, April 15—F. J. Kingsbury elected Junior Warden.

1897, April 10—Vote to sell Willow Street land. Act of Legislature authorizing same.

1897, April 19—Vestry authorized to convey Church property at Waterville to St. Paul's Parish. Report of sale under vote of General Assembly of one and one-quarter acres to Geo. H. Clowes and five and one-half acres to Frederick B. Rice of Glebe land (being the land given by John Judd, April 19, 1745). Convention held here. Rev. March C. Mayo's engagements Easter 1897-98-99.

1900, April 16—J. S. Elton and F. J. Kingsbury having offered to erect a reredos and decorate the Chancel, voted to accept the same if $4000. can be raised to do other necessary repairs.

1900, April 16—Mr. Mayo employed another year. Permission given N. J. Welton to place a memorial window to George L. Welton under the south gallery, he being at the time of his death a vestryman.

June 14—Rev. John Franklin Carter invited to the assistant rectorship, but declined.

July 31—H. H. Peck having offered to repair and connect the two organs electrically, voted to accept the offer provided $7500 can be raised to do other necessary work. [The necessary amount was raised and the work done, including reredos and chancel mentioned above.]

July 31—Rev. John N. Lewis, Jr., invited as assistant rector; salary $2000.

August 21—Accepted.

December 7—At the suggestion of assistant—Voted that the clergy and senior warden be authorized to keep the church open daily during such hours as they may think best.

1901, January 18—Committee on envelope system reported favorably.

1901, April 8—Resignation of Dr. Rowland accepted and he is elected rector emeritus. Rev. John N. Lewis elected rector.

1902, Jan. 25—Rev. Taliaferro D. Caskey hired for three months.

1902, March 3—$2500 appropriated for music.

May 6—Authorized rector to secure Rev. Morton A. Barnes as assistant.

May 12—J. S. Elton authorized to convey land in Brooklyn district to City of Waterbury. 60 x 150 feet.

1903, January 18—Changes ordered in chancel to accommodate boy choir.

1903, April 13—Parish Agent authorized to convey St. Paul's, Waterville, to that parish.

Voted that the Vestry shall be sixteen [Treasurer and parish clerk to be ex-officio members] and that five shall be a quorum if a warden is present, otherwise a majority. Rector's salary made $3000 and rectory.

1905, Feb. 8—Rev. Mr. Barnes resigns.

July—Rev. Mr. Miller appointed.

1906, Jan.—Rev. Mr. Miller resigns.

March 10,—Voted to pay Rev. Mr. Bennett $140 per month for services during Easter.

April 4—$50 presented to Mr. Dallas for assistance.

VESTRY RECORDS.

1849, Jan. 27—Vote to furnish house for Dr. Clark. Minute of cost of church land and fixtures, $35,060.43.

1850, March 1—Consent to chapel at Waterville. Rector to employ assistant; employed Rev. G. W. Horne. Dec. 9. Horne resigns.

1851.—Rev. E. Jessup appointed.

1853—Rev. C. G. Acly assistant at Waterville.

1854, Aug. 8—Dr. Clark resigns, but vestry offers a vacation.

1856, Feb. 15—Mr. Acly resigns, to take effect at Easter.

1858, March 19—Thos. G. Carver elected assistant. Mr. Willey appears to have been employed by a committee and first appears in a notice in the record Apr., 1859.

1861, Dec. 14—Mr. Willey's resignation accepted.

1868, Jan. 4—Rev. A. F. Steele resigns—no notice of his appointment. Dec. 24. Church burned. At a meeting of Wardens and Vestry, voted thanks to First and Second Congregational, Methodist and Baptist Churches for sympathy and kind offers of their churches for holding Christmas and other services. Dec. 30. Meeting held in lecture room of Methodist Church.

1872, Jan. 9—Meneely bells received. Dec. 29. Driggs resigns organ after 24 years.

1873—Front seats in gallery rented. [The seats on the main floor were all sold and more needed.]

1875, July 25—Voted not to interpose any obstacles in case Mr. Russell sees fit to accept the principalship of St. Margaret's School.

Easter Monday, April 22, 1878, the following communication from the rector was read:

To the Parishioners of St. John's Parish in Annual Meeting Assembled:

Gentlemen:—I transmit herewith my annual abstract of the various charitable accounts which are kept under my hand, and also the approximate inventory of the moneys and property held by me and by the parish, in trust for the St. John's Church Home and Charity Foundation.

During the year, acting on my best judgment, and with the advice and concurrence of the Trustees named in the 27th clause of the will of the late lamented Mr. S. W. Hall and of the Wardens and Vestrymen of St. John's Parish, and with the approbation of the Bishop of the Diocese, I have selected, purchased and conveyed to the parish, in trust, a very eligible site on South Leonard Street (west side) for the future buildings of the Home and Charity Foundation of the congregations belonging to this parish.

As will appear from the appendix to the enclosed inventory, I have in subscriptions conditional and otherwise (besides the subscription of the residuary legatees of Mr. Hall, based upon the 27th clause of his will, which subscription will be presented and read to the meeting by the Executors of that will) a considerable amount given especially for the erection on the above mentioned lots of a suitable chapel, as the first in a series of future erections to include besides the Home proper with its chapel for the accommodation of both sexes, also in time, an orphanage for both sexes, and a creche or day-nursery, with the attendant church schools and a general church hospital. Besides the ground, (which we have) this will eventually involve, in the cost of the buildings and in funds invested for its support, not less than $100,000—which I hope and believe will be realized, though we may not see the day.

The amount of property already in the trust of the parish; the invested funds now in hand; the subscriptions for the chapel lying on call; the conditional subscriptions on Mr. Hall's legacy; and at least two considerable legacies still future, of which the Rector has been notified, and which are liable at any time to fall in; constitute together a charge so important, that I recommend and request the appointment by the parish at the present annual meeting, of a committeee of two or three to carry forward in conjunction with the Rector, the necessary subscriptions and the general management of the whole trust.

Respectfully and faithfully yours,

J. F. BINGHAM, Rector.

Easter Monday, A. D., 1878.

Voted—That F. J. Kingsbury, Jas. S. Elton and John C. Booth be appointed a committee to take into consideration the propriety of the parish accepting a deed of certain property in trust as conveyed by the Rev. J. F. Bingham, D. D., by deed dated Dec. 18, 1877, and report to the parish some proper action in the premises. Also that said committee advise with the rector as to the propriety and necessity of spending any considerable amount of money in buildings as indicated by the rector's report to the Parish.

The following preamble and resolutions were presented and adopted:

WHEREAS, the late Samuel W. Hall, by his last will made several bequests to this parish.

Be it Resolved—That the clerk of this parish be directed to enter at length upon the records of the parish the several clauses of the will relating to said bequests.

Resolved—That the funds bequeathed be known as "The Hall Repair Fund," "The Hall Library Fund," and "The Hall Fund for the benefit and

relief of the poor of the parish,'' and that a separate account be kept with each of said funds, so to be known and designated.

Resolved—That for the proper management and safe keeping of said funds, a Board of managers shall be appointed; to consist of the senior warden, the treasurer and the agent of the parish and two other persons, to be appointed at the annual parish meeting, and to hold office until their successors are appointed; who shall have the care and management of said funds and may authorize one or more of their number to draw orders on the treasurer for all or any portion of the principal or interest of said funds, under such regulations as they may prescribe, except where otherwise provided in said will.

And said board may deposit any portion of said funds in any incorporated bank in the town of Waterbury, or in any savings bank in this State, or may loan the same on unincumbered real estate of double the value of said loan, or may invest the same in bonds of the United States, or any of the New England States or of the State of New York, or of any incorporated city or town in this State.

All moneys not loaned shall be in the care and custody of the treasurer, who shall give a bond to the acceptance of the board of managers in the sum of ten thousand dollars.

Resolved—That all mortgages be taken in the name of the parish, and that the treasurer of the parish be and is hereby authorized to execute in the name and under the seal of the parish, releases of any such mortgages, when paid in full.

Resolved—That said board shall keep a record of their doings and shall report the condition and accounts of the funds annually to the annual parish meeting.

In accordance with the precedings resolutions, F. J. Kingsbury and Jas. S. Elton were chosen members of the Board of Management.

CHAPTER IX.

REAL ESTATE.

THE first deed of land for the church was the church lot, dated April 20, 1743. John Judd gives the deed but John Richardson seems to have had some interest as he signs the deed with Judd. This lot, at the northeast corner of West Main and North Willow Streets, now included in property belonging to Mrs. Charles M. Mitchell, was subsequently enlarged by a release of the land within five feet of the church building on the north and east, made by Joseph Hopkins, then owner. November 23, 1797, a committee was appointed to sell the property to Jesse Hopkins, son of Joseph, and the church's interest in this tract was closed. The deeds showing these transactions are given—A. A1. A. 2.

[A]

To all people to whom these presents shall Come, Greeting: Know ye that I, John Judd of Waterbury in the County of New Haven and Colony of Connecticut in New England for the consideration of twelve pound in Money in hand Received and to Accomodate the seting up of A Church in said Waterbury Have given and Sold Granted Aliened and Confirmed unto James Brown, Richard Welton, Benjamin Warner, Moses Bronson, John Barns, Richard Welton Jur., Robert Johnson, Jonathan Prindle, Nathaniel Gunn, Joseph Bronson, and George Nichols, and to others of the Denomination of the Church of England or professors thereof and to their successors in Waterbury A piece of land to be taken of the Southwest Corner of my Home Lott where they are now Raising A Church and to begin att the Southwest corner of my Lott and to run northward in the line twenty eight foot then to run Eastwardly fifty foot then southwardly thirty nine foot then Westwardly forty five foot to the first Corner and buts East and North on my own Land and South and West on the Highway. Which piece of Land so taken of and bounded which encompasses the House and A piece of six foot wide the wedth of the House at the East End I hereby make it over to the above sd Grantees and their successors and others of the professors of the Church of England in sd Waterbury forever. To Have and to Hold the above given and granted Land with the appurtenances thereof unto them the said grantees and their successors forever to them and

their own proper use and behoof and I the sd John Judd do hereby assure them that I have full power to despose of the same as herein I have done and that it is free of all incumbrances whatsoever and John Richason doth hereby freely fully and absolutely resign all his right and title in the Above demised premises to the above sd grantees and their successors as above and we the said John Judd and John Richason of Waterbury in said County do hereby Engage to warrant and defend the above sd grantees and their successors in the Quiet possession of the premises Against All Claims whatsoever in confirmation whereof we have hereunto set our hands and seals this 20' day of April A. D. 1743.

Signed Sealed and Delivered in presence of

JOHN SOUTHMAYD. BENJAMIN HARRISON.

JOHN JUDD [L. S.] JOHN RICHASON [L. S.]

Waterbury in Connecticut April 20th 1743 then personally appeared Ensign John Judd and John Richason that signed and sealed the Above written Deed and acknowledged the Signing and Sealing there of to be their free Act and Deed.

CORAM JOHN SOUTHMAYD,
Justice of peace.

Received and Entered April 20th, 1743

A true record of the Original Deed.

Test: JOHN SOUTHMAYD,
Recorder.

[A 1]

To all people to whom these presents shall Come, Greeting: Know ye that I Joseph Hopkins of Waterbury In New Haven County in ye Connecticut In New England upon condition and in Consideration of that the people belonging to the Church of England In said Waterbury Make and maintain one half of the fence that is necessary to Devide the Land belonging to said Church of England from my house lot have Remised Released and Quit claimed unto mesrs John Welton Abraham Hickox & David Warner as they are Committee for the said Church of England and by these presents Do for myself my Heirs Executors & Administrators so long as the condition is fulfilled by the said Church of England Remise Release and Quit Claim all my Right Title and Interest in the land lying North and East of the meeting house or Church belonging to said people In Waterbury aforesaid that is to say all the Lands within five feet of said house unto the said Welton Hickox and Warner to be by them and their successors In quallity of Committee quietly possessed and enjoyed forever without any Demand from me or my successors or by any person by my means or procurment but I and they shall be forever Debarred and Excluded therefrom by virtue of these Presents In Witness whereof I have hereunto set my hand and seal this sixth Day of March in the 4th year of the

Reign of our Sovereign Lord George the 3d of Great Britain &c. King A. D. 1764.

Signed Sealed & Delivered
In presence of
THOMAS CLARK ESTHER CLARK

JOSEPH HOPKIHNS [L. S.]
New Haven County SS Waterbury the Day and Date above written personally appeared Joseph Hopkins ye signer of the forgoing instrument and acknowledged ye same to be his free act & deed before me

THOMAS CLARK,
Justice of peace.

Entered In Waterbury Decemr 9, 1764

A true record of ye Original Deed
Test: THOMAS CLARK, *Recorder.*

March 6th, 1797.—At an adjourned Meeting of the first Episcopal Society in Waterbury Messrs. Richard Welton, Elijah Richards, Seba Bronson & John Cossett was appointed a Committee to sell the old Church and the ground on which said church stands, Certified and signed - - - - - -

JAMES SCOVIL, *Societys Clerk.*

[A 2]

To all people to whom presents shall come, Greeting:—Know Ye that we the aforesaid Committee in consequence of our appointment and in behalf of sd Society John Cossett Seba Bronson Elijah Richards & Richard Welton all of Waterbury in New Haven County & State of Connecticut for the consideration of Two Hundred and fifty Dollars in hand received to our full satisfaction of Jesse Hopkins of Waterbury aforesaid Do give grant bargain sell and confirm unto the said Grantee a certain piece of land in the first society in sd Waterbury situate at the southwest Corner of Esqr. Hopkins house lot containing about sixteen Hundred feet be it more or less the description of said land may be seen in Waterbury records book 5th page 452 reference thereunto being had said land was deeded by Messrs. John Judd and John Richardson to the Church of England so called for the purpose of building a Church house. To have and to hold the above described land with the old Church standing thereon and all other privileges thereuto belonging to him the said Grantee his heirs and Assigns forever unto his and their own proper use and behoof. And also We the Grantors do for ourselves and our successors in said capacity covenant with the said Grantee his heirs and assigns that and until the ensealing these presents we are well seized of the premises as a good indefeasable estate in fee simple and have good right to bargain and sell the same in manner and form as is above written and that the same is free of all incumbrance Whatsoever and furthermore We the said Grantors do by these presents bind our selves and our successors in sd Capacity to warrant and defend the above granted and bargained premises to him the said grantee his heirs and assigns

against all claims and demands whatsoever. In Witness whereof We have hereounto set our hands and seals the 23rd Day of November, A. D., 1797, signed sealed and delivered in presence of

NOAH BALDWIN
JOHN KINGSBURY

New Haven County ss. Waterbury on the 23rd Day of November, A. D., 1797, personally appeared Messrs. John Cossett Seba Bronson & Richard Welton, signers and sealers of the within written Instrument and acknowledged the same to be their free act and deed, before me.

JOHN COSSETT [SEAL].
SEBA BRONSON [SEAL].
RICHARD WELTON [SEAL
ELIJAH RICHARDS[SEAL].-

Rec'd to record Nov'r. 25th, 1797.
A true record Test

JOHN KINGSBURY, *Reg'r*

JOHN KINGSBURY, *Just. Peace.*

New Haven County ss. Waterbury on the 24th Day of Nov'r A. D., 1797, personally appeared Mr. Elijah Richards signer & sealer of the within written instrument and acknowledged the same to be his free act and Deed—— before me ——

JOHN KINGSBURY *Just. Peace.*

From Waterbury Land Records, Volume 25, page 492.

The second piece was given by Oliver Welton when yet a minor, with approval of his guardian, John Southmayd, deed dated February 11, 1744–5.

TO ALL PEOPLE TO WHOM THESE PRESENTS SHALL COME, GREETING:

Know ye that I Oliver Welton with consent of my Guardian John Southmayd both of Waterbury In the County of New Haven and Colony of Connecticut In New England for the consideration of Sixty five pound money of the old Teanour to Mee Secured to be paid by Doctor Benjamin Worner Jonathan Prindle James Brown Nathaniel Gunn Joseph Bronson and Ebenezer Worner all of Said Waterbury And professors of the Church of England Have Given Granted bargained sold Aliened and made Over unto them and their Successors of the Church of England In Said Waterbury as A Gleeb for the use of the Church forEver two Acres of Land in sd Waterbury and was Originally John Welton Snr. House Lott and Is bounded to the East on Edmund Scotts House Lott to the West on the sd Southmayds House Lott. North and South on Highways which piece of land be It more or less than two Acres as It lies buted and bounded I hereby maKe It over unto the Sd Grantees and their Successors to ly for the Above Said use as A Gleeb for Ever. To Have and to Hold the Above Given and Granted premises with all the privillidges Appurtenances and Commodities thereon or there unto belonging as Glebe Land for the use and behoof of Sd Church for Ever. And I the Sd

Oliver Welton with the Consent of my SD Gaurdian do promise and Engage to and with the Sd Grantees and their Successors that I am the Lawful owner Of the Above Granted premises and that the Same Is free from Any Other Incumberances Whatso Ever. Hereby Assuring them that they may use and Improve the Same In manner and form of Glebe Lands with out Any Let or molestation from me or my Heirs or Successors or Any Other person what so Ever. And furthermore I the Sd Oliver Welton with the Consent of my Gaurdian do Warrant the Same to the use Above Sd. Against All Claimers What so Ever. and we do Also promise to do What may be further Neccessary to be done for the sure making of the premises to the use above Sd Namely for Aglebe to ly for the use of Sd Church for Ever. In consideration hereof We Set our hands and Seals Feb. 11th 1744–5

Signed Sealed and Delivered In presence of

Sam'll. Hickcox.	Oliver Welton	[seal]
Thomas Barns.	Jno. Southmayd *Gaurdian*	[seal]

Waterbury February 11th Day A.D.1744.5 then personally Appeared the Signers and Sealers of the Foregoing Deed or writing and Acknowledged the Same to be their free Act and Deed. before me

Sam'll. Hickcox
Justice of peace.

Received And Entered February 11th 1744–5.

A true Record of the Original Deed.

Attest; John Southmayd *Recorder.*

Volume 5 Page 549.

This deed he confirmed after coming of age, December 17, 1745.

To All people to whom these presents Shall Come Greeting Know ye that I Oliver Welton of Waterbury In New Haven County In Connecticut haveing formerly Given a Deed With the Consent of my Gaurdian John Southmayd of Sd Waterbury of two Acres of Land In Sd Waterbury to Several persons in Sd Waterbury for a Glebe as Appears by A Deed Lawfully Exieuted and on Record In Waterbury Records fifth Book page 549 which Deed being thought Insufficient because at the Exiuting of Sd Deed I was not of Lawful Age. Now being of Lawful Age and for the more Sure Making of the premises unto the Grantees therein Named and for the Consideration there in Mentioned do Give, Grant bargain Sel and Confirm unto them the Said Banjamin Worner Jonathan Prindle James Brown Nathaniel Gunn Joseph Bronson and Ebenezer Worner all of Sd Waterbury And professors of the Church of England In Sd Waterbury And to their Scucessors for the use of the Said Church for Ever two Acres of Land In Sd Waterbury which was Originally John Welton Ser.s House Lott and Is bounded to the East on Edmund Scotts House Lott to the West on John Southmayds House Lott North and South on Highways which two Acres Above described be it a little more or less than two Acres

as It lies buted and bounded I here by Make It over unto the Above Sd Grantees and their Successors to ly for the Above Sd use as A glebe for Ever. To Have and to Hold the Above Given and Granted premises with All the privilidges Appurtenances and Commodities there on Or there unto belonging as Glebe Land to the use and behoof of Sd Church for Ever. And I the Sd Oliver Welton do Now promise to And With the Said Grantees and their Successors As Above that I am the Lawful owner of the Above Granted premises and that the Same is free of any Other Incumberance Whatso Ever Hereby Assureing them that they may now use And Improve the same In Manner and form as Above Sd without Any Let or molestation from me or my Heirs or Any Other person Whatso Ever and Furthermore I the Sd Oliver Welton do now further warrant the Same to the Said Grantees to the use Above Sd. Against All Claimers What so Ever and It must be understood that what I have now Done is only A Further Ratification and Confirmation of my Former Deed and to Make this binding to my Self and Heirs and Successors for the Sure Holding of the premises I have here unto Set my hand and Seal this 15th Day of December Anno Dom. 1745.

OLIVER WELTON, [SEAL.]

Signed Sealed and Delivered in presence of
JNO. SOUTHMAYD.
THOMAS WELTON.

Received and Entered December 15th, 1745.
A true Record of the Original Deed. Test. Jno. Southmayd
Recorder.

Connecticut ss. Waterbury In N. Haven County on the Day and Date Above then personally Appeared Oliver Welton that Signed and Sealed the Above Written Deed and Acknowledged the Same to be his free act and Deed Coram.
JOHN SOUTHMAYD
Justice of Peace.

Volume 6 Page 60.

This land was about where the house of the late Franklin L. Curtiss stands and probably a part of Mrs. Partree's lot, was eight rods front on West Main Street and ran through to Grand Street and was estimated at about two acres. March 25, 1747, this land was conveyed by the committee to whom it had been deeded (together with three other pieces) to the Society for the Propagation of the Gospel in Foreign Parts. At first I was puzzled by this trust to the S. P. G., but I find that Blackstone says, Vol. II, p. 337, after having spoken of various modifications of the law of trusts, and of the Statute of uses: "The trustee is considered as merely the instrument of conveyance and can in no shape affect the estate unless by alienation for a valuable

consideration to a purchaser without notice, which, as the *cestui que* use is generally in possession of the land is a thing that can rarely happen" So that it would seem that the English law would pass even the legal title to the rector so soon as he was instituted, and by a statute passed in 1784 this particular sort of trust seems to have been fully provided for so that there seems no question as to the rights of the Society to convey.

This piece with a tract of some six acres subsequently acquired, was leased by a Committee of St. John's Parish, April 19, 1804, for 990 years to Justus Warner.

This is the Statue of 1784.

ESTATES GIVEN FOR THE SUPPORT OF MINISTRY, HOW TO BE IMPROVED.

THEREFORE, Be it further enacted by the Authority aforesaid, That where there are any Lands, Monies, or other estates granted, given or sequestered, according to ancient Custom, Usage or Practice, or shall hereafter be given, granted or sequestered for the Use and Support of such ministry in any Town or Society in this State, then and in every such Case, the Selectmen for the Time being, of such Town where there is but one Ecclesiastical Society; and the Committees for the Time being, of such Ecclesiastical Societies; as have been, or shall be Constituted by this Assembly: or a Committee appointed by such Town or Society, (which Committee they are hereby respectively impowered to that End to appoint) shall have Full Power and Authority to demand, recover, receive, take care of, and Improve all such Lands, Monies, or other Estates, to, and for the Use and Support of such Ministry settled in such Town or Society, which they respectively represent according to the true Meaning, Intent and Design in such Grants, donations, or Sequestrations contained; and for their improvement thereof, and of the Increase, Profits and Interests thereof to be accountable from Time to Time in such Town or Society as they respectively represent.

The third piece is of seventeen and one-half acres in the Park, from Jonathan and Daniel Scott, March 6, 1744–5. This was deeded with the others to the S. P. G. and still remains in possession of the Parish.

To all Christian people to whom these presents shall Come, Greeting:

Know ye that We Benjamin Warner, James Brown Nathaniel Gunn Jonathan Prindle Joseph Brounson and Ebenezer Warner all of Waterbury In the County of New Haven and Colony of Connecticut In New England for and In

Consideration of the sum of Seven Hundred pound old tenour money of the Colony of Connecticut well and truly paid by Richard Welton and Sundry Other persons who are professors of the Church of England the Recopt where of We do hereby Acknewledge and are there with fully Satisfied and Contented Have and do by these presents with the advice and Concurrence of the Rest of our Neighbours Here in Concerned all professors of the Church of England do hereby Give and Grant the following peices and Parcels of Land here After Expressed Intending the Same for the first Glebe Lands to Endow A Certain Parrish Church In the Town ship of sd Waterbury Erecting and Carrying on for the better Accomplishing the Endeavours Afore sd In great reverence and Regard to the Church of England as Established by Law and her Excellent Doctrine Service Unity and Order preferable to Any Other upon Earth for the Honour of God the Surest peace and Comfort of our selves, Neighbours and Posterity, Have founded the parrish Church Aforesaid for the use Aforesaid, and for the Endowment there of do by these presents freely Give Grant Convey and Confirm unto the Society for Propagating the Gospel In Foreign parts the following peices and Parcels of Land and buildings all lying in Said Waterbury that is to say, Two Acres of Land In said Waterbury with A house and fruit trees upon it bounded North and South on Highways West on John Southmayds House Lott and East on Edmund Scott deceased His House Lott, and Six Acres and three Quarters North of the Town bounded South on Ebenezer Brounsons Land North on John Southmayd Land west on the Highway by the Common Fence East on Jno Judds Land also Nine acres and fifty Eight Rods of Land on the West Side of the River a record of which peice of Land may be seen In Waterbury Records 3d book page 326 Also seven teen Acres and half of Land In Said Waterbury on the West Side of the River Laid out February 15th, 1721, and Entred In Waterbury Records First Book page 361, where the Land is fully Described which severall peices of Land with the House and All other Appurtenances thereunto belonging we the Above Grantors do hereby make It over to Said Society and their successors for Ever but In trust and for the Special Intrest and purpose hereafter mentioned, to say as soon as there Shall be A Rector according to the order of the Church of England by Law Established Instituted and Inducted the premises shall be and Enure to the use of Such Rector In Cumbent and his Successors as the Glebe Lands of the Said Church In Fee Simple for Ever In Confirmatcion of the Within given and granted premises we the within grantors have hereunto Set our hands and Seals the twenty fifth day of March In the 20th year of the Reign of our Soveraign Lord George the Second of great brittain &c. King Anno Domini 1747.

JAMES BROWN [SEAL] NATHALL GUNN [SEAL]
JOSEPH BROUNSON [SEAL] JONATHAN PRINDLE [SEAL]
EBENEZER WARNER [SEAL]

Signed Sealed and Delivered In prence
of Jno Southmayd Melicent Southmayd

Received and Entred Aprill 18 1747
A true Record of the Original deed
Test: JNO SOUTHMAYD *Recorder.*

Connecticut ss. Waterby In N Haven County on the day and date Above then personally appeared Measures James Brown Nathll Gunn Joseph Brounson and Jonathan Prindle and on the 18th day of Aprill 1747 then Appeared Mr. Ebenezer Warner the Above Signers and Sealers and Acknowledged the Same to be their free Act and deed Coram Jno Southmayd Justice of peace.

from Waterbury Land Records Volume 6, page 195.

The fourth and fifth pieces are six and three-quarters acres on the east side of North Willow Street and nine acres, fifty-eight rods lying west of the old town plot lots; the first being given by John Judd and the second by Thomas Barns, but both in the same deed, dated April 19, 1745.

JOHN JUDD AND THOMAS BARNS DEED.

Vol. 6 p 4, Apr 19, 1745. John Judd and Thomas Barns, in consideration of £21 to Judd & £28 to Barns Old tenor to Benjamin Warner, Joseph Bronson and Jonathan Prindle and to their successors professors of the Church of England in said Waterbury as a glebe for use the of sd church in said place for ever, two pieces of land in said Waterbury in the following manner, John Judd 6 acres & 3 qrs. lying north of the town by the highway that goes by the Common fence and lies above Ebenezer Bronsons and to be taken off the north end so as to make 6¾ acres and bounded South on Mr. Ebenezer Bronsons land, west on highway, North on Mr. John Southmayds land and East on my own land and by Thomas Barns 9 a & 58 rods W of the river.

Both these parcels were included in the deed to the S. P. G.

The nine acres and fifty-eight rods was leased by a committee of the Society to Reuben Adams for nine hundred and ninety years, April 19, 1784.

This Indenture or lease made & executed by and between Richard Welton John Clark and Obadiah Warner Committee of the first Episcopal Society in the town of Waterbury in New Haven County for and in behalf of sd Society of the one part and Reuben Addams of said Waterbury of the other part Witnesseth That the said Richard Welton John Clark and Obadiah Warner in capacity of Committee as aforesaid do for the consideration of Two hundred Dollars recd to their full satisfaction of the sd Reuben Addams lease out and to farm let unto the said Reuben Addams and unto his heirs for the term of Nine Hundred and ninety Years from the date hereof one certain piece of land situate in said Waterbury first Society a little Eastward from George Prichards

dwelling house containing Nine acres be it more or less Butted northwardly and westwardly on highway southwardly on Timothy Clark in part and partly on David Clarks land and Eastwardly on David Clarks land in part and a small distance on David Prichards land. To have & to hold the above letten and leased premises with all the priviledges and appurtenances belonging to said leased premises for and during sd term of nine hundred and ninety years; the sd Lessee taking to himself all the Cropps profits and Emoluments arising from the sd Letten premises during sd term having hereby granted him by sd Lessors full power and authority to use occupy possess and enjoy sd Letten premises and also to improve the same as he shall see fit without any molestation hinderance or impediment from sd Lessors or from sd Episcopal Society during sd term. In Witness where of We have hereunto set our hand and affixed our seals this 19th day of April A. D. 1784.

In presence of
ELI CLARK
JOHN KINGSBURY

RICHARD WELTON [SEAL]
JOHN CLARK [SEAL]
OBADIAH WARNER [SEAL]

New Haven County ss. Waterbury April 19th 1804 personally appeared Messrs. Richard Welton John Clark & Obadiah Warner signers and sealers of the foregoing Instrument and acknowledged the same to be their free act & deed before me.

JOHN KINGSBURY, *Just Peace.*

Recd. April 19th 1804
A true record attest
JOHN KINGSBURY, *Regr.*

from Waterbury Land Records Volume 28, page 450.

The six and three-quarters acres were sold by permission of the Legislature under a vote of the parish in 1897 to Frederick B. Rice and George H. Clowes.

Rev. Seth Hart while rector purchased about six acres of land extending from the east line of Church Street or thereabouts to the east line of the old rectory lot (Oliver Welton's). When Mr. Hart left, this tract was purchased by Justus Warner and Levi Beardsley.

May 18, 1795, Justus Warner and Levi Beardsley convey to seventy-four persons this land. These persons were probably members of a so-called Episcopal Company, which seems to have been a voluntary organization having a constitution and by-laws, as appears from their deed which is given the same day (May 18, 1795), to the wardens and principal members of the church and Episcopal Society, of this same property, reserving to themselves the use or interest.

Nothing more appears on the records in regard to this Episcopal Company, but I imagine that it was an association formed for the purpose of taking Mr. Hart's property for the benefit of the parish, but in some way dividing the expense among the members of the parish and keeping control of the income until the matter was settled.

To all People to whom these Presents Shall come, GREETING:—Know Ye that We Justus Warner and Levi Beardsley of Waterbury in the County of New Haven and State of Connecticut for the consideration of Two Hundred and Seventy Pounds lawful Money received to our full satisfaction of Messrs. John Welton Ard Welton Titus Welton Hezekiah Welton Benjamin Welton Ephraim Warner Justus Warner Richard Welton Richard F. Welton Mark Warner EliakimWelton Jun. Josiah Warner Lemuel Welton Ard Warner Richard Welton Junr. Eben Welton Eliakim Welton 3rd John Worthington Obadiah Warner David Warner Junr. Thomas Wiard Benjamin Benham Isaac Benham Levi Beardsley Joseph Bronson Obed Bartholomew Gad Bartholomew Shadrach Benham Salmon Brown Elias Brown Noah Brown Benjamin Benham Junr. Widow Mary Bronson John Nichols Simeon Nichols James Nichols Samme Nichols Eleazer Tompkins Hezekiah Todd Joseph Terrill Philip Tompkins Bethuel Todd Preserv'd Porter Reuben Prichard Amos Prichard Jun David Porter Ezra Pierpont Benjamin Prichard Timothy Porter John Cosset John Clark James Scovill Zebulon Scott Simeon Scott Justus Scott Joel Hickcox Jesse Hickcox Jonathan Hughes Abraham Heacox Caleb Munson Nathaniel Merrills Samuel Frost Elijah F Merrills Edmund Austin Cornelius Johnson Junr. Herman Munson William Adams & Nathaniel Selkrig all of the Town County and State aforesaid—Do give Grant Bargain Sell and confirm unto the above said Grantees and unto their Heirs & Assigns forever a certain piece or parcel of land lying a little Southwestward from the meeting house in said Waterbury being lately occupied by the Revd. Seth Hart containing by estimation about six acres be the same more or less butted and bounded as follows North and South on Highway. West on the ancient Glebe so called and East on the land of Israel Holmes together with a house and barn Standing thereon

To have and to hold the above granted and bargained premises with the appurtenances thereof unto them the said Grantees their Heirs and assigns forever to their own proper use and behoof and also We the said Grantors do for ourselves and Heirs Executors and Administrators covenant with the said Grantees and their heirs and assigns that at and untill the ensealing these presents We are Well seized of the premises as a good indefeasable Estate in fee simple and have good right to bargain and sell the same in manner and form as is above written and that the same is free of all incumbrances Whatsoever—

And furthermore We the said Grantors do by these presents bind ourselves

and our heirs forever to warrant and defend the above Granted and bargained premises to them the said Grantees and their heirs and assigns against all claims and demands Whatsoever In Witness Whereof We have hereunto set our hands and seals the 18th Day of May A.D. 1795 and of American Independance the 19th Signed Sealed and delivered
In presence of

PHINEAS PORTER NEHEMIAH HOTCHKISS	JUSTUS WARNER LEVI BEARDSLEY	[SEAL] [SEAL]

Rec'd to record
May 18th 1795
A true record Test
JOHN KINGSBURY *Register*

New Haven County ss. Waterbury the day and date above written personally appeared Justus Warner and Levi Beardsley signers Sealers of the foregoing Instrument and acknowledged the Same to be their free act & Deed before me

PHINEHAS PORTER *Juste. Peace*

From Waterbury Land Records Volume 25 page 311.

To all people Nations and languages of whatsoever denomination or profession to whom these presents shall come, GREETING:—Be it Known unto you that We the subscribing persons to these presents signed by our hands and sealed with our Seals. Do jointly as a protestant Episcopal Company and Severally in our individual and Select capacity for the reverence and veneration and the love and good will we bear to the Church and Episcopal Society in the Town of Waterbury in New Haven County and State of Connecticut and their posterity in the protestant Episcopal line and various other valuable considerations us thereunto moving—Do give grant bargain Sell and confirm unto Ephraim Warner and Hermon Munson present Wardens for sd Church and their Successors in office in Capacity of Wardens and to John Welton Preserv'd Porter John Cosett Benjamin Benham Seba Johnson Isaac Benham Justus Warner Eliakim Welton John Nichols Caleb Munson Richard Welton Ard Welton who are principal Members of sd Society and all others of sd Society and their heirs and successors in sd Society forever the following tract or parcel of land (Viz) all that Messuage or tenement of land lying and being in sd Waterberbury in the first Society a ltitle Southwest of the Meeting house late the property and in the occupancy of the Revd. Seth Hart and is butted and bounded as follows North and South on Highway West on the ancient Glebe so called and East on the land of Israel Holmes together with a house and barn Standing thereon containing by estimation about six acres be the same more or less which land is given by us the Subscribers to be appropriated as so much principal estimated at two Hundred and seventy pounds lawful Money as a fund for sd Society sd principal to continue as such forever The use or Interest of which is subject to the controul of us the Subscribers agreeable to a constitution of sd Company reference thereunto being had—

To have and to hold the above granted and bargained premises with the

appurtenances thereof unto them the sd Grantees conditioned as aforesaid and to their successors and heirs as aforesaid forever to their proper use and behoof And also We the Subscribers do for ourselves heirs Executors and administrators covenant with the sd Grantees in their capacity as aforesaid that at and untill the ensealing these presents we are well seized of the premises as joint Tenants in common as a good estate in fee simple and have good right to bargain and sell the same in manner and form as above written and furthermore we the sd Grantors do by these presents bind our selves and heirs forever to warrant and defend the above granted and bargained premises to them the sd Grantees in manner and form aforesaid against all claims and demands whatsoever in Witness Whereof we have hereunto Set our hands and seals this 14th day of May A.D. 1795.
Signed Sealed and delivered in presence of

PHINEHAS PORTER
LEVI BRONSON 2nd
EBENEZER HOADLEY
JOHN WELTON
DAVID BRONSON
NEHEMIAH HOTCHKISS
EDWARD SCOVILL
POLLY PHELPS
JOSEPH BERCH

JOHN WELTON	[SEAL]	LEVI BEARDSLEY	[SEAL]
ELIAKIM WELTON	[SEAL]	EZRA PIERPONT	[SEAL]
JESSE HICKCOX	[SEAL]	ARD WELTON	[SEAL]
CALEB MUNSON	[SEAL]	JNO. NICHOLS	[SEAL]
HERMON MUNSON	[SEAL]	PRESERV'D PORTER	[SEAL]
ELEAZER TOMPKINS	[SEAL]	SALMON BROWN	[SEAL]
HEZEKIAH TODD	[SEAL	BENJ. BENHAM	[SEAL]
EDMUND AUSTIN	[SEAL]	SHADRACH BENHAM	[SEAL]
NATHANIEL MERRILL	[SEAL]	REUBEN PRICHARD	[SEAL]
ELIJAH F. MERRILL	[SEAL]	ELIAS BROWN	[SEAL]
SIMEON NICHOLS	[SEAL]	JOSEPH TERRILL	[SEAL]
JOHN COSSETT	[SEAL]	TIMOTHY PORTER	[SEAL]
NOAH BROWN	[SEAL]	MARK WARNER	[SEAL]
JOHN CLARK	[SEAL]	RICHARD WELTON	[SEAL]
EPNM. WARNER	[SEAL]	JAMES NICHOLS	[SEAL]
TITUS WELTON	[SEAL]	BENJ. PRICHARD	[SEAL]
ELIAKIM WELTON JUNR.	[SEAL]	JOSIAH WARNER	[SEAL]
SIMEON SCOTT	[SEAL]	ABRAHAM HICKOX	[SEAL]
JOEL HICKOX	[SEAL]	BETHUEL TODD	[SEAL]
JONATHAN HUGHS	[SEAL]	EBEN WELTON	[SEAL]
RICHARD WELTON JUNR.	[SEAL]	WILLIAM ADAMS	[SEAL]
OBED BARTLOMEW	[SELL]	DANIEL PORTER	[SEAL]
JUSTUS WARNER	[SEAL]	NATHANIEL SELKRIG	[SEAL]
BENJ. BENHAM JUNR	[SEAL]	PHILIP TOMPKINS	[SEAL]

New Haven County ss Waterbury the Day and date above written personally appeared all those persons who have above and within set their names and seals to the foregoing Instrument and acknowledged the same to be their free act and deed before me.

PHINEHAS PORTER *Juste. Peace.*

New Haven County ss. Waterbury Decr. 12th 1796 personally appeared Messrs. Philip Tompkins Cornelius Johnson Jun & Samme Nichols signers and sealers of the foregoing Instrument and acknowledged the same to be their free act & deed before me PHINEHAS PORTER *Juste. Peace*

JAMES SCOVILL [SEAL]
RICHARD F. WELTON [SEAL]
CORNELIUS JOHNSON JUNR. [SEAL]
THOMAS WIARD [SEAL]
JOSEPH BRONSON [SEAL]

New Haven County ss. Waterbury on the 25th Day of November A.D. 1796 personally appeared Messrs. James Scovill Richard F Welton Thomas Wiard and Joseph Bronson signers and sealers of the foregoing Instrument and acknowledged the same to be their free act and Deed before me

PHINEHAS PORTER *Juste. Peace*

SAMUEL FROST [SEAL]
MARY BRONSON [SEAL]
BENJAMIN WELTON [SEAL]
OBADIAH WARNER [SEAL]
DAVID WARNER JUN. [SEAL]

New Haven County ss Waterbury the 29th Day of November 1796 personally appeared Mr. Samuel Frost Mrs. Mary Bronson signers and sealers of the foregoing Instrument and acknowledged the same to be their free act and deed before me

PHINEHAS PORTER *Just Peace*

ARD WARNER [SEAL]
ZEBULON SCOTT [SEAL]
HEZEKIAH WELTON [SEAL]
AMOS PRICHARD JUNR. [SEAL]
ISAAC BENHAM [SEAL]
JOHN WORTHINGTON [SEAL]
SAMME NICHOLS [SEAL]

Recd. to record April 6th 1797
A true Record of the Original Deed Test
JOHN KINGSBURY *Regr.*

New Haven County ss Waterbury the 5th Day of December 1796 personally appeared Messrs Benjamin Welton Obadiah Warner David Warner Junr. Ard Warner Zebulon Scott Hezekiah Welton Amos Prichard Junr Isaac Benham John Withington signers and sealers of the above instrument and acknowledged the same to be their free act and deed before me

JOHN WELTON *Justice of Peace*

From Waterbury Land Records Volume 25 pages 390,1,2

This Indenture or lease made and executed by and between Richard Welton John Clark and Obadiah Warner Committee of the first Episcopal Society in the town of Waterbury in New Haven County for and in behalf of sd Society of the one part and Justus Warner of sd Waterbury of the other

part Witnesseth that the sd Richard Welton John Clark and Obadiah Warner in capacity of Committee as aforesaid do for the consideration of Thirteen Hundred Eighty-three Dollars and one-third received to their full satisfaction of the said Justus Warner do lease out and to farm let unto the said Justus Warner and unto his heirs and assigns for the term of Nine Hundred and ninety years from the date hereof one certain piece of land situate in sd Waterbury near the Episcopal Church containing Eight acres and three quarters be it more or less with the buildings thereon; Butted as follows (Viz) Eastwardly on the heirs of Israel Holmes in part* & a small part on highway, Northwardly on highway in part & partly on Cyrus Clarks land & Abner Hitchcock's land, Westward on the heirs of David Taylor & south wardly on highway.

To have and to hold the above letten and leased premises with all the priviledges and appurtenances belonging to said leased premises for and during sd term of nine Hundred & ninety years; the sd Lesse taking to himself all the Cropps profits and emoluments arising from the sd letten premises during sd term and the sd Lessors do hereby grant to him the said Lessee full power and Authority to use occupy possess and enjoy sd letten premises and also to improve the same as he shall see fit without any molestation hinderance or impediments from sd Lessors or from sd Episcopal Society during sd term In Witness Whereof We have hereunto set our hands and affixed our Seals this 19th day of April A.D. 1804.

In presence of
JOHN KINGSBURY
WILLIAM HOADLEY

RICHARD WELTON, [SEAL]
JOHN CLARK [SEAL]
OBADIAH WARNER [SEAL]

Recd. to record May 7th, 1804
A true record Attest
JOHN KINGSBURY
Register

New Haven County ss Waterbury May 7th A. D. 1804 personally appeared Messrs. Richard Welton John Clark & Obadiah Warner signers and sealers of the foregoing Instrument and acknowledged the same to be his free act and deed before me

JOHN KINGSBURY *Justice of Peace*

From Waterbury Land Records Volume 28 page 451

1804, April 19—Richard Welton, John Clark and Obadiah Warner, as a committee of the First Episcopal Society of the town of Waterbury, lease to Justus Warner for nine hundred and ninety years, all the land which the parish had received from the Episcopal Company, the boundaries being given somewhat differently but the land being apparently the same, also the glebe land given by Oliver Welton. (This lease expires in 2794.)

1846, June 8—James M. L. Scovill and William H. Scovill deed to St. John's Parish "a piece of land lying in the town of Waterbury."

* This is substantially the west line of Church street.

"We James M. L. Scovill and William H. Scovill of Waterbury in New Haven County and members of St. Johns Parish of S'd Waterbury in consideration of love and affection which we have for said Parish and to the intent that said Parish may be furnished with a Cite whereon to erect an Edifice for the Worship of God, do remise, release and forever QUIT CLAIM unto the said Releasees and their successors'' a piece of land lying in the Town of Waterbury a few rods Westerly of St. Johns church [this refers to the church when standing on the west end of the green] described as follows (to wit) beginning at the North East corner and running South 15° West five rods and 8 links to the North East corner of Widow Nancy Clarks land; thence North 71° West ten rods and Twenty one links; thence South 21° West nine Rods and 18 links to said Nancys south west corner; thence North 78° West four rods 17 links to Giles Ives's line; thence Northerly in said Ives's line One Hundred feet; thence south 78° East three rods 17 links; thence Northerly to the highway line, forty eight feet Westerly of the Wall of the Main Building of the church which said Parish are now Building on said land; thence Easterly to the first Corner Butting northerly by highway and on Our land Easterly by highway and land of said Nancy Clarke Southerly by land of said Nancy and Hiram J. White and Westerly by land of Giles Ives and on our own land. [This includes the present church site and the horse shed lot.] (Vol. 53, p. 122, June 8", 1846.)

1858, May 10—J. M. L. Scovill's administrator quit claims to St. John Parish the rectory on Leavenworth Street. [J. M. L. Scovill seems to have taken the title to this property in 1849, to be held until the parish could pay for it, and after his death the parish took the deed and assumed the debt. February 4, 1886, the parish conveyed the property to Mrs. Olive M. Elton.]

1883, December 20—Olive M. Elton and John C. Booth deeded to the Parish the present rectory lot, north fifty feet on West Main and a curved line ot twenty feet at the corner, west one hundred and forty-six feet on Church Street, south sixty-two and one-half feet on John M. Burrall's, eastward one hundred and fifty-five feet on John Kendrick's.

CHAPTER X.

CHURCH OFFICERS, ST. JOHN'S PARISH.

(FIRST CALLED ST. JAMES'.)

Was Established as a Mission of the Ven. S. P. G. in 1737.

The first church edifice was built in	1743
The second (consecrated as St. John's) in	1797
The third (burned in 1868) in	1848
The fourth in	1873
The Rectory	1885
The Parish House	1890

RECTORS.

Jonathan Arnold	about 1737–1739
Theophilus Morris,	about 1739–1743
James Lyons,	about 1744–1746
Richard Mansfield, D.D.,	1749–1759
James Scovil (first resident Rector),	1759–1788
Solomon Blakeslee,	1789–1790
Chauncey Prindle,	1790–1790
David Foot,	1790–1791
Seth Hart,	1791–1793
Alexander V. Griswold, D.D.,	1795–1795
William Greene	1796–1797
Tillotson Bronson, D.D.,	1797–1806
Virgil Horace Barber,	1807–1814
Alpheus Geer,	1814–1830
William Barlow	1830–1832
Allen C. Morgan,	1833–1836
Jacob L. Clark, D.D.,	1837–1877
Joel F. Bingham, D.D.,	1877–1880
Robroy M. Converse, D.D.,	1880–1883
Edmund Rowland, D.D.,	1884–Emeritus
John N. Lewis, Jr.,	1901–

ASSISTANTS.

John A. Paddock,	1849–1849
George W. Horne,	1849–1850
Edward Jessup,	1851–1852
Charles G. Acly,	1852–1856
Samuel G. Appleton,	1856–1858
Junius M. Willey,	1858–1861
John Eaton Smith,	1862–1864
C. W. Chandler,	1864–1865
A. Floridus Steele,	1865–1868
Francis T. Russell,	1868–1875
J. Foote Bingham,	1876–1877
Victor C. Smith,	1877–1878
John H. White,	1878–1878
R. M. Converse,	1878–1880
J. B. Harding,	a short time
Melvville K. Bailey,	1883–1885
S. R. Holden,	1885–1887
John H. McCrackan,	1890–1894
H. N. Tragett	1895–1896
March C. Mayo,	1896–1900
John N. Lewis, Jr.,	1900–1901
Taliafferro F. Caskey,	1902–1902
Martin A. Barnes,	1902–1905
Jacob A. Biddle,	1905–
Royal Ransom Miller,	1905–1906
Charles T. Hall,	1906–

There is no record of a choice of clerk from 1761 until 1765 although the records were evidently made by several different hands. The clerks did not sign their records until 1812.

During the years, 1786–94, two clerks were appointed. A Society's meeting was held in December and a vestry meeting in the Spring. Perhaps one clerk was intended for each but it does not appear so in the record.

CLERKS.

Thomas Osborn, . 1761–1764
Abraham Hickox, 1765–1784
Isaac Benham, . 1785–1797
Seba Bronson, . 1786–1794
James Scovill, . 1797.
Daniel Porter, . 1797–1808
Ashley Scott, . . 1809–1823 excepting one year.
Edmund Austin . 1817–1818
Elijah F. Merrill, . 1824–1833
Leverett E. Rice . 1834–1837
Samuel H. Judd, . 1837–1838
Samuel W. Hall, 1839, 1854–1868
John P. Elton, . 1840–1848
Rufus E. Hitchcock, 1848–1852, 1868–1871.
Chester J. Carrington, 1853
John W. Smith, . 1872–1875
Nelson J. Welton, 1876–1889
Charles F. Mitchell, 1889–

WARDENS.

Timothy Porter, . 1761–1763
John Welton, . . 1761–1783
Daniel Brown, . 1764–1765
John Hickox, . . 1766–1772
Ephraim Warner, 1772–1795
Benjamin Benham, 1784–1785
Herman Munson, 1786–1795

There is no record of election of wardens from 1795 until 1817 when James Scovil was chosen. No further election recorded until William H. Scovill, 1838–1854.

Obadiah Warner, . 1838–1839
Leonard Platt, . 1839–1856
Scovill M. Buckingham, 1854–1889.
Chester J. Carrington, 1857–1862.
Isaac E. Newton, . 1862–1886
Edward R. Lampson, 1886–1895.
Nelson J. Welton, 1890–
Frederick J. Kingsbury, 1895–

TREASURERS.

Ephraim Warner, 1785–1803
James Scovil, . . 1804–1821
Daniel Steele, Jr., . 1821–1827
William H. Scovill, 1828–1838
Leonard Platt, . 1839–1849
Edward S. Clark, . 1850
Samuel W. Hall, . 1851–1855
John P. Elton, . 1856–1864
Nathan Dikeman, 1865–1877
Franklin L. Curtis, 1877–1906
Edwin S. Hunt, . 1906

SOCIETY'S COMMITTEE AND VESTRY.

(Approximate dates every 10 years, but no names repeated.)

1760–1770—Capt. Geo. Nichols, Ins. (Ensign) [Ephraim] Warner, Abram Hickcox, David Warner, Eleazer Prindle, David Porter, John Welton, Daniel Brown, Capt. Edward Scovil, Dr.

Ephraim Warner, Benjamin Ferris, Preserved Porter, John Hickox, Capt. Hezekiah Brown, Jonathan Garnsee, Jr.

1771 to 1780(in addition to the above)—Seba Bronson,William Nichols Isaac Benham, Timothy Porter, Enos Gunn, Benjamin Benham, Ebenezer Warner, Elijah Richards, Samuel Nichols, Edmund Austin, Stephen Welton, Richard Welton.

1781–1790 (in addition)—Ephraim Warner, Thomas M.Culver, Ard Welton, Simeon Nichols, Jobamah Gunn, Eliakim Welton, Jr., David Warner, John Cossett, James Scovil (Jr.), Ard Welton, Eliakim Welton, Jr.

1791–1800—Herman Munson, Mark Warner, Asa Beach, John Clark, Jr., Joseph Terrill, Lemuel Welton, Levi Bronson, Benj. Benham, Jr., John Worthington, Richard Welton, Obadiah Warner, Richard F. Welton, Elezer Tompkins, Elijah F. Merrill.

1801–1810—Zenas Hungerford, Seymour Welton of Wolcott, Thomas Welton of Wolcott, King William Lamson, Erastus Welton, Miles Newton.

1811–1820—Joseph Leavenworth, JosephWarner, Ashley Scott, Daniel Steele, Asa Hoadley, Elias Clark, Joseph Nichols, Ard Warner, Jr., Legrand Bancroft, James M.L. Scovill, Miles Newton Jr., Bela Welton, Timothy Ball, Elias Brown, Humphrey Nichols.

1821–1830—Joseph Bronson 2d, Merit Welton, Daniel Steele, Jr., Leonard Warner, Lyman Bradley, George Warner, William H. Scovill, Samuel Cook, David W. Austin, Isaac Nicholson.

1831–1840—(Vestry) Joel Hinman, John Sandland, Wm. H. Adams, William Porter, Moses Hall, Enoch Woodruff, Miles Newton, Anson Bronson, Aaron Gibbs, Leonard Platt, John P. Elton, Scovill M. Buckingham, William M. Pemberton, John Sandland, Jr., Wm. R. Hitchcock, Sherman Hickox, Lyman Welton, Anson Downs, Anson Sperry.

1841–1850—Rufus E. Hitchcock, Burritt Judson, John P. Elton, William Hickox, David E. Downs, Isaac E. Newton, Hobart V. Welton, William Lamb, C. B. Merriman, Enos A. Pierpont, Chester J. Carrington, Edwin Newton, Merit Lane.

1851–1860—Sherman Hickox B. H. Morse, George Pritchard, W. N. Bradley, E. B. Cooke, Lyman H. Welton, Geo. F. Perry, Leonard Pritchard, Carlos Hungerford, Edward S. Clark, Henry S.

Pierpont, Nelson J. Welton, Theodore I. Driggs, Edward S. Clark, Lyman W. Coe, John W. Smith, Arad W. Welton, R. W. Cairns, William Lamb, Nathan Dikeman, Aner Bradley, Jr., James P. Blake.

1861–1870—Enos A. Pierpont, B. P. Chatfield, Henry Merriman, Charles Dickinson, J. H. Sandland, J. C. Booth, Frederick J. Kingsbury, James S. Elton, Samuel W. Hall, Jarvis E. Ellis, E. L. Frisbie.

1871–1880—E. R. Lampson, Edwin S. Hoyt, L. L. Trumbull, John S. Castle, Edward D. Steele, Edwin D. Welton, Alonzo Boyden, F. L. Curtiss, H. H. Peck, I. A. Mattoon, Albro Scovill.

1881–1890—Gordon B. Lawrence, Joseph Welton, T. D. Barlow, Wm. A. Faber, Robert K. Brown, Roswell H. Buck, Edward M. Burrall, Charles F. Mitchell, William B. Merriman.

1891–1900—George L. Welton, George F. Hughes, S. P. Williams, John P. Elton, H. O. Miller, George A. Driggs, James Crompton, Carl E. Munger, Frederick S. Chase, Edward O. Goss, Robert W. Hill.

1900–1907—Louis N.Van Keuren, John P. Kellgog, J. M. Burrall, 2d, Arthur O. Jennings, F. J. Loomis, Arthur M. Dickinson, H. W. Steele, Wm. E. Fulton, Edwin S. Hunt.

AGENTS.

For a good many years the business affairs of the parish have been managed by an agent, appointed annually, as agent both of the parish and vestry.

This agent has frequently been the senior warden, but not necessarily nor always. Next the rector, the agent is the person who has most responsibility for all parish matters, is the chief parish executive and holds the most important position. For more than one hundred and fifty years there has always been some layman who appeared to carry the responsibility of the parish. During the latter half of the eighteenth century Captain John Welton was the man, and after him came Justus Warner, then William H. Scovill, Scovill M. Buckingham, Theodore I. Driggs, Nelson J. Welton. At the same time there have been others who were active and efficient, but these have been the representative men.

1906.

OFFICERS OF ST. JOHN'S PARISH.

Rev. Edmund Rowland, D.D.,	Rector Emeritus.
Rev. John N. Lewis, Jr.,	Rector.
Rev. Charles T. Hall,	Assistant.
Nelson J. Welton,	Senior Warden.
F. J. Kingsbury,	Junior Warden.

VESTRYMEN.

James S. Elton,	F. S. Chase,	James Crompton,
C. E. Munger,	L. N. Van Keuren,	H. W. Steele,
J. M. Burrall,	E. S. Hunt,	E. D. Welton
J. P. Kellogg,	T. D. Barlow,	W. E. Fulton.

Chas. F. Mitchell, Ex-officio.
F. L. Curtiss, Ex-officio.

Chas. F. Mitchell, Clerk. *F. L. Curtiss, Treasurer.
Nelson J. Welton, agent of parish and vestry.

*F. L. Curtis died May 10, 1906, and Edwin S. Hunt was appointed treasurer.

CHAPTER XI.

CERTAIN TAX RATES.*

I AM indebted to Miss Katharine A. Prichard for the following list of Churchmen in Waterbury as taken from the Rate-books of the town,

1748–1776.

Westbury is included for the entire period; Northbury until 1756.

The first column of figures denotes the amount on which they were taxed at the date when they appear as "Churchmen," "Episcopalians" or "Church of England men"; the second column shows the largest amount on which they were taxed, 1748–1783.

The Earliest list of Churchmen, as such, is on the Rate-book for 1748.

Barnes, John	£101–101	Scott, Edmund	35– 91
Bronson, Joseph	150–197	Gershom	106–113
†Brown, Daniel	20–191	Zebulon	34– 81
†Elam	27– 68	Scovill, William	112–163
James	53–131	Selkrig, William	21– 71
James, Jr	46– 48	Terrell, Joshua	26– 28
John	35–121	Gamaliel	99–108
†Joseph	20–104	Thompson, Caleb	54–218
†Doolittle, Thomas	58– 95	Truck, Abraham	30– 36
Gordon, James	30– 54	Warner, Benjamin, Jr.	18– 52
Gunn, Nathaniel	119–210	Ebenezer, 3d	67–146
†Hickox, Samuel	140–160	Ephraim, Jr.	36– 96
Johnson, Robert	65–101	Josiah	64– 64
Judd, John	75–135	Obadiah	63– 70
Joseph	.56– 56	Welton, Eliakim	30–125
Nichols, George	101–324	†George	90–105
Richard	139 139	Richard	68–126
Porter, Dr. Daniel	81–111	Richard, Jr	98–157
Timothy	57–136	Stephen	58–155
†Prindle, Jonathan	114–155	Thomas, Jr	30– 66
†Scott, Daniel	46– 56	Wheland, John	30– 96

*This list is printed in this book as it does not appear elsewhere and a list of this sort is too valuable to be lost.

†Resided in Westbury (was Watertown in 1780).

ADDITIONS, 1749–1758

Allen, Ephraim..... 23– 48
Barnes, Thomas..... 69– 94
Batcheldor, Abel..... 31– 60
Bellamy, James..... 33– 42
*Blakeslee, Abner..... 32–183
James..... 56–102
In 1769, James is called a Baptist.
Jude..... 18–104
Stephen..... 29– 70
Brown, Hezekiah..... 18–124
Chapman, Silas..... 12– 21
Cossett, John..... 18– 52
Curtiss, Samuel..... 49– 76
Davis, Morris..... 21– 28
*Doolittle, James..... 42– 95
Ford, Ebenezer..... 42–116
Enos..... 24– 29
Graves, Cornelius..... 59–134
Grilley, Jehula..... 27– 76
Hew..... 7– 41
*Hartshorn, Eliphalet..... 38–101
*Hikcox, John..... 23– 78
John, Jr..... 49– 62
How, Samuel..... 18– 26
Hubbard, Josiah..... 23– 58
Nathan..... 61– 85
*Judd, Ebenezer..... 30–107
Lieut. John..... 109–135
Lewis, Lent..... 18– 24
Luddington, Abraham..... 43– 43
David..... 23– 49
Sarah..... 35– 35
*Merrills, Caleb..... 22– 56
David..... 60– 60
*Ephraim..... 24– 37
*Nathaniel..... 30– 58
Nichols, Benjamin..... 18– 45
Isaac..... 25– 25
James..... 54–127
Joseph..... 58– 95
Osborn, Thomas..... 21–169
Porter, Daniel, Jr..... 21–111
Preserved..... 18– 77
Potter, Samuel..... 52– 67
Prichard, Roger, Jr..... 68–148
*Prindle, Eleazer..... 49–120
Scott, Obadiah, 3d..... 22– 39
Robert..... 24– 32
*Scovill, widow Desire..... 27– 27
*Samuel..... 102–104
Shelton, Samuel (Stratford) 4– 24
Silkrig, widow Judith..... 3– 5
Slater, John..... 19– 58
Terrill, Amos..... 22– 50
Benjamin..... 31– 68
Warner, Dr. Benjamin..... 63– 93
Benjamin, 3d..... 18– 21
David..... 20–100
Joseph..... 21– 62
Josiah, 2d..... 56– 76
Timothy..... 49– 89
Way, David..... 49– 54
May..... 29– 89
May, Jr..... 30– 39
Thomas..... 18– 74
Welton, Ebenezer..... 21– 40
John..... 65–153
Oliver..... 50–132
Woodruff, John..... 15– 24
Wooster, David..... 46–114
Thomas..... 9– 9
[In 1751, this list is given for Northbury.
Allen, Ebenezer..... 36–106
Gideon..... 49– 74
Blakeslee, Jacob..... 77–115
Moses..... 26– 69
Reuben..... 33– 61
Thomas & David, 83–142 & 145
Castle, Asael..... 37– 36
Isaac..... 49– 73
Cook, Henry..... 10– 50
Curtiss, Abel..... 42–107
Elwell, Ebenezer..... 91– 91
Fancher, Samuel..... 28– 28
Ford, Cephas..... 22– 33

Ford, Ebenezer	39–116
Mary	74– 74
Hill, Jonathan	32– 32
How, John	70– 89
Jacobs, Bartholomew	57– 78
Luddington, Moses	67– 73
Sutliff, Abel	49– 96
John	32–169
Weed, Jonas	25–82]

The sum total of the list for 1758 is £7,407, divided among 89 persons. The entire grand list of the town for that year is £23,204.

ADDITIONS, 1759-1768.

Anderson, Johnson	£ 18– 36
Arnold, David	22– 35
Austin, Edmund	36– 53
Barrett, James	35– 25
*Beach, Asael	32– 55
Benham, Benjamin	23– 84
James	21– 29
Reuben	13– 18
Shadrach	29– 51
Bolt, Bartholomew	30– 30
Bronson, Ebenezer, Jr	36– 53
Seba	43–136
*Brown, Daniel, Jr	18– 26
*Samuel	57– 99
Camp, Abel	21– 65
Candee, Noah	67–224
Chambers, Thomas	48– 48
Clifford, Daniel	32– 33
*Doolittle, James	84– 95
*Samuel	33– 52
Douglass, Alexander F	21– 74
*Frost, Moses	27– 27
Samuel	46– 46
Timothy	37– 40
Fulford, Gershom	17– 94
John	21– 23
Jonathan	21– 83
*Titus	46– 48
Grilley, Henry	33– 33
Guernsey, Jonathan, Jr	70–211
Gunn, Enos	60–187
Nathaniel, Jr	48– 77
*Hand, Aaron	18– 27
Hickox, Abraham	36–157
*John, Jr	58– 58
William	67– 99
*Judd, Asa	21– 48
*Brewster	20– 26
*Enoch	18– 20
*Noah	40 [and John, 199]
*Mattoon, David	139–139
Munson, Harmon	39– 81
Nichols, Lemuel	42–180
Page, Joseph	45– 45
Painter, John	62– 73
Porter, John	18– 54
Timothy, Jr	27– 87
*Prichard, Joseph	26– 30
Prindle, John	20– 20
Scott, Barnabas	36– 37
Gideon	68– 68
*Obadiah, Jr	23– 83
*Scovill, Darius	20– 64
Edward	179–179
Timothy	36– 36
Selkrig, Nathaniel	18– 27
*Shelton, Daniel	4– 10
*Smith, Wait	27–135
*Stillwell, Benjamin	31– 43
*Stow, Josiah	40– 40
*Thomas, Samuel	24– 24
Tuttle, Ezekiel	5– 6
Jabez (one horse)	3– 39
Twitchell, Isaac	28– 79
Tyler, Abraham	57– 91
Warner, Abijah	30– 48
Ard	25– 61
Ephraim, Jr	28– 84
William	21– 32
Webb, Samuel	27– 32
Welton, widow Deborah	69– 69
Eliakim, Jr	31– 78

Welton, Nathaniel	39– 39
Stephen, Jr	38–150
Wooster, Miles	46– 48
Wait	32– 46

ADDITIONS, 1769-1776.

Adams, Abraham	53– 76
Beach Joel,	10– 19
Beebe, Ephraim	27– 28
Benham, Isaac	35– 61
Bronson, widow Mary	64– 93
Brown Asa	20– 27
Daniel, 3d	21– 26
Bunnell, Benjamin	50– 50
Candee, Timothy	27– 39
Culver, Stephen	61– 71
Dowd, Jacob	29– 57
Fenn, Samuel	23– 41
Grilley, Cyrus	21– 24
Daniel	26– 29
Griswold, Jonathan	42– 42
Gunn, Abel	107–119
Jobamah	61–198
Hickox, Jesse	24– 41
Hungerford, Jonas	18– 67
Hurd, Andrew (Strat.)	6– 7
Lewis, Benjamin (Cheshire)	2– 2
Caleb	37– 37
Merchant, John	47– 53
Moss, Joseph	41– 47
Munson, Isaac	18– 18
William	24– 43
Nichols, Elijah	18– 18
Nichols, Joseph, Jr. [3d]	21– 33
Osborn, Ebenezer	25– 25
Thomas, Jr	35– 62
Painter, John	25– 73
Phillips, Thomas	21– 21
Porter, Francis	18– 36
John,	37– 54
Mark	18– 45
Prichard, widow Rebecca	13– 13
Prindle, Jotham	18– 18
Richards, Elijah	48– 73
Obadiah	75–109
widow Sarah	21– 24
Roberts, Joel	18– 29
Scott, Noah	38– 38
Simeon	29– 47
Selkrig, John	25– 29
Seymour, Gideon	34– 48
Smith, Lue	18– 28
Terrill, Matthew	18– 27
Tuttle, Jesse	16– 27
Tyler, Jacob	34– 34
Wakelee, Ebenezer	26– 99
Warner, Ebenezer, Jr	18– 60
widow Eleanor	53– 53
Obadiah	24– 70
Seth	40– 54
Way, Ebenezer	21– 21
Welton, Ard	44– 50
Eli	33– 39
Ezekiel	56– 56
Thomas, 3d	40– 55
Winters, Obadiah	32– 38

I am also indebted to Miss Prichard for the following list of children "Baptised at Waterbury" by Dr. Mansfield which seems worth preserving.

BAPTISMS FROM
"THE CHURCH BOOK OF THE PARISH OF DERBY,"
BY THE REV. MR. MANSFIELD.

1748–9, Feb. 11,	Elihu to Lent Lewis.
1749–50, Feb. 11,	Joseph to Richard Nichols.
1748, Nov 20,	Jobamah to Nathaniel Gunn.

1748,	Nov. 20,	Tamer to Richard Nichols.
1748,	Dec. 11,	Prue to George Nichols.
1748–9,	Jan. 29,	Thomas to Stephen Welton.
1748–9,	Feb. 26,	Asaph to James Brown.
1749,	April 16,	Matthew to Joshua Tyrrell.
1749,	May 28,	Marlin Molotts, servant to Captain Heacocks
1749,	Sept. 17,	Moses to Eliakim Welton.
1749,	Sept. 17,	Sarah to Ebenezer Judd.
1749,	Sept. 17,	Rhena to Obadiah Warner.
1749,	Oct. 8,	Ozias to Josiah Warner.
1749,	Nov. 5,	Jemima to Ebenezer Warner.
1749,	Nov. 6,	Keziah to Moses Blakeslee, Northbury.
1749,	Nov. 6,	Ephraim to John How
1749,	June 25,	Reumah to Caleb Thompson.
1749,	June 25,	Gideon to Ebenezer Alling.
1749,	June 25,	John to Ebenezer Alling.
1749,	June 25,	David to Ebenezer Alling.
1749,	June 25,	Rachel to Ebenezer Alling.
1749,	June 15,	John to Daniel Russell.
1749,	Feb. 11,	Susanna to John Whalen.
1750,	May 1,	Richard to Isaac Castle, Northbury.
1750,	May 1,	Freelove to Abel Curtiss, Northbury.
1750,	May 20,	Allen to Thomas Welton.
1749,	June 25,	Isaac to Jonas Weed, Northbury.
1749,	June 25,	John to Caleb Matthews, Northbury.
1749,	June 25,	Daniel to Daniel Rowe, Northbury.
1749,	June 25,	Daniel to Mr. Long, Northbury.
1749,	June 25,	Abigail to Mr. Warner, Northbury.
1749,	June 25,	Phebe to Edward Neal, Northbury.
1750,	July 8,	Ruth to Timothy Porter.
1750,	July 29,	Benjamin to Mr. Salters.
1750,	July 29,	Lydia to Nathan Hubbard.
1750,	July 29,	Esther to Daniel Scott.
1750,	Nov. 4,	Seth to Ephraim Warner.
1750,	Dec. 16,	Ebenezer to James Brown, Jr.
1750–1,	Feb. 3,	A son to Ebenezer Judd.
1750–1,	Mch. 24,	A daughter to William Silkrig.
1751,	April 14,	Hannah to Caleb Thompson.
1751,	April 16,	Lemuel to Jonathan Hill.
1751,	April 16,	Ephraim to Samuel How.
1751,	April 16,	Submit to Reuben Blakeslee.
1751,	May 1,	Lydia to Mr. Scott.
1751,	June 2,	John to George Nichols.
1751,	June 2,	A daughter to Caleb Thompson.

1751,	June 23,	Anna to Joseph Bronson.
1751,	June 23,	A daughter to Oliver Welton.
1751,	June 25,	Abigail to Ebenezer Allen, Northbury.
1751,	Aug. 11,	A son to Nathaniel Gunn.
1751,	Oct. 21,	Abel to Abel Sutley [Sutliff].
1751,	Oct. 20,	Nathaniel to Joseph Brown.
1751,	Nov. 10,	Phebe to Mr. Gordon.
1751,	Dec. 25,	Abel to John Whalen.
1752,	Feb. 16,	Thomas to S. Welton.
1752,	April 5,	Aaron to Eliakim Welton.
1752,	April 5,	Annes to Ebenezer Welton.
1752,	April 26,	Lydia to Richard Welton.
1752,	June 14,	Titus to Edward Neal.
1752,	June 14,	Pomp, servant to Jonathan Prindle.
1752,	June 15,	Deliverence to Isaac Curtiss.
1752,	Sept. 24,	"Mary, daughter to Joseph Smith, and three more at Northbury."
1752,	Sept. 24,	Ben, an adult servant to Capt. Hickock.
1752,	Sept. 24,	David to Ebenezer Welton.
1752,	Sept. 24,	Hannah to James Brown,
1752,	Oct. 18,	A son to Oliver Welton.
1753, at Waterbury and Northbury:		
1753,	March 4,	Benajah to Ebenezer Judd.
1753,	March 4,	Sarah to Daniel Brown.
1753,	March 26,	Thankful to Simon Tuttle.
1753,	March 27,	Sebe to Caleb Thompson.
1753,	March 26,	Silas to Reuben Blakeslee.
1753,	March 27,	Eli to David Blakeslee.
1753,	March 27,	Abigail to Samuel How.
1753,	March 27,	Mary to Cephas Ford.
1753,	March 27,	Lucy to Moses Luddington.
1753,	May 13,	William to William Silkrig.
1753,	July 2,	Barnabas to Ebenezer Ford.
1753,	July 2,	Simeon to Abel Castle.
1753,	July 3,	Timothy to Timothy Porter.
1753,	July 3,	Sally to Timothy Porter.

CHAPTER XII.

ST. PETER'S PARISH, NORTHBURY (PLYMOUTH).

IN Northbury, at "the Hollow," now Thomastown, a building was erected about 1738 (on land given by the Rev. John Southmayd, pastor of the First Congregational Church of Waterbury), which was used as a place of public meetings, for religious purposes, and as a school-house. After a few years a portion of the society wished to build a church and preferred to have it on the hill. This led to a division. Part of the society built a new house and went to the hill, while the others remained at the old place. It was not long before this remnant left in the "Hollow" became an Episcopal parish, or at any rate a band of people worshipping according to the liturgy of the Church of England and receiving the occasional ministrations of the missionaries of the Venerable Society for the Propagation of the Gospel, Messrs. Morris, Arnold, Lyon and Mansfield.

Dr. Bronson's History (page 310) represents the majority of the congregation as having become Episcopalians and having voted out the minority with the Rev. Samuel Todd, the Congregational clergyman, and Dr. Beardsley has followed this in his History of the Episcopal Church in Connecticut. But the Rev. E. B. Hillard, in some researches made in 1888, while he was pastor of the Congregational Church at Plymouth, found a document which puts a somewhat different face on the matter. As this document does not appear in the Colonial Records, and is valuable evidence on a controverted, or at least misunderstood, matter, it is reproduced here, *pour servir*. It is dated at Northbury, October 8, 1740:

To the Honorable and General Assembly, convened at New Haven:

We, the subscribers, having in time past applied ourselves to this Assembly for, and they being so complaisant towards us as to grant us, the liberty in the first place to hire the gospel preached with us in the winter season which privilege we thankfully improved, and after that through their benignity toward us we obtained the privilege of hiring the gospel preached with us for

the space of two years, and having no house in the centre of us convenient to attend the public worship in, the Rev. Mr. Southmayd encouraged us to erect a small house for that use, by giving us a parcel of land in the centre of us for that end, upon which we built a small house and in a short time carried on the public worship peaceably in it. And after we had met in the house about a year our necessity was so great of enjoying the gospel ordinances, upon our request (though we were very small) the Assembly was pleased to favor us with society privileges, upon which in a little time we gave Mr. Samuel Todd a call to settle in the work of the ministry with us, of which he accepted, and, being settled with us, we find our obligations to him full as much, if not more than we can answer; and it being evident at this day to the Assembly that a certain number among us are striving to involve us in much greater charges still, which, if obtained, we despair of answering our obligation to Mr. Todd, and we humbly conceive that the forementioned house of which we are the proprietors will answer the present necessity of the society to attend public worship and which we freely dedicate to that use, and request, if the Assembly see fit, that the said house may be established the place of public worship so long as they see fit. That so the charge of building a meeting-house or any charge for that end may be prevented at present.*

At the October session the Assembly apparently took no action, but the following May, "being informed of the broken and confused circumstances of the parish at Northbury, etc., they appointed a committee to conduct said society in the choice of proper officers and advise and direct where they shall meet on the Sabbath for public worship." In October following they appointed another committee, in part the same persons, to "fix a site," etc. The end of it all was that the party favoring a new church and a new site carried the day, but the disaffected portion declined to be taxed and stuck to their school-house, and soon after most of them declared themselves members of the Church of England.

(The first paragraph of the Northbury Congregational Church record now extant has this entry: "Any member of Regular standing in the Church of England shall be admitted to Occasional Communion with us in this church for the time to come.)

In 1759, when the Rev. James Scovill became the rector in Waterbury, he gave one-half his services to Northbury and New

*The signers of this document are: William Ludenton, Jonathan Cook, John Sutlef, Jr., Barnabas Ford, John How, Isaac Cassel, Thomas Blasle (Blakeslee), Jacob Blasle, Ebenezer Richardson, Caleb Humiston, Phinehas Rice, Daniel Curtis, Gedian Allen, Jeremiah Peck, Jeremiah Peck, Jr., Ebenezer Elwell, Samuel Frost, John Sutlef, Samuel Jacobs.

Cambridge. In 1771, Northbury and New Cambridge seem to have set up for themselves. Dr. Bronson says they obtained the services of a minister. In 1773 the Rev. James Nichols, a native of Waterbury, became the rector, supplying the two places; but in 1775 he went to Litchfield. During the Revolution few services appear to have been held, although there were many ardent churchmen in that section of the town, the feeling being so strong that there was a great number of disaffected persons, some of whom suffered seriously for their opinions. Among them was Moses Dunbar, who was hanged for treason at Hartford.

In 1784 an Episcopal society was legally formed under the new enabling act with 57 legal voters, as follows:

Solomon Collis,	Abner Blakeslee,	Titus Barnes,
Asher Blakeslee,	Hosea Blim,	Amos Bronson,
Eli Blakeslee,	Philo Bradley,	John Brown,
Moses Blakeslee,	Ebenezer Bradley,	Joab Camp,
Samuel Blakeslee,	Ebenezer Bradley, Jr.,	Abraham Castle,
Thomas Blakeslee,	Zadok Curtis,	Amasa Castle,
Noah Blakeslee	Ezra Dodge,	Samuel Fenn,
Jude Blakeslee,	Cornelius Crane,	Jesse Fenn,
Ebenezer Ford,	Benj. Crane,	Isaac Fenn,
Barnabas Ford,	Simeon Crane,	Zaccheus Howe,
Enos Ford,	Eliphalet Hartshorn,	Zebulon Mosher,
Daniel Ford,	Eliphalet Hartshorn, Jr.,	Chauncey Moss.
Amos Ford,	Jesse Humaston,	Jacob Potter,
David Luddington,	Sam'l Peck, Jr.,	Sam'l Potter
Gideon Seymour,	David Shelton,	Ezekiel Sanford, Jr.,
Abel Sutliff, Jr.,	Sam'l Scovill, Jr.,	Jesse Turner,
Wm. Tuttle,	Thos. Williams,	Eli Welton,
Thos. Way,	Oggrius Warner,	Thos. Williams, Jr.
Sam'l Way,		

and for the next few years the parish had such services as they could secure temporarily. The Rev. Richard Mansfield, the Rev. James Scovil, the Rev. Asahel Baldwin, the Rev. Philo Shelton, the Rev. Tillotson Bronson and the Rev. Edward Blakeslee appear on the record as having officiated. In 1788 the Rev. Chauncey Prindle became rector, serving both Northbury and Westbury, and so remained until 1806. In 1795 Plymouth was incorporated as a separate town.

It was during Mr. Prindle's rectorship that after much discussion, the Church followed the footsteps of their predecessors and went, with their organization, onto the Hill. The first service held here was November 24, 1796, and November 2, 1797, the church was consecrated by Bishop Jarvis, as St. Peter's, it being among the first of his official acts. In 1806 Mr. Prindle resigned the rectorship, the reason given being, "so that Plymouth and East Plymouth might be united under one rectorship." This arrangement appears not to have been carried into effect until 1810, although Rev. N. B. Burgess appears to have been here in 1807 and 1808 with Rev. J. Davis Welton, then acting as lay reader. In 1810 Rev. Roger Searle was instituted rector, and St. Peter's had two-thirds of his services and St. Andrew's, East Plymouth, one third. He remained until 1817 when he removed to Ohio and founded the parish of St. Peter's, Ashtabula. From 1819 to 1829, the Rev. Rodney Rossiter was rector and during this time a rectory was built. The Rev. Daniel Burhans was here from 1831 to 1836, and the Rev. William Watson came in 1837 and remained until 1851. The Rev. S. D. Denison was here from 1851 to 1854, Rev. A. B. Goodrich to 1856, Rev. S. K. Miller 1855 to 1858, Rev. Dr. Berry to 1862, Rev. Mr. Lumsden to 1863, Rev. B. Eastwood to 1869, Rev. Porter Thomas 1869 to 1872, Rev. Emerson Jessup 1872 to 1873, Rev. L. de Dorman to 1874, Rev. S. B. Duffield to 1875, Rev. John M. Bates to 1877, Rev. Henry T. Scudder to 1878, Rev. John D. Gilliland to 1888, Rev. W. E. Hooker to 1892, Rev. Dr. James Gammack to 1895, Rev. Henry G. Smith, January, 1896, to Easter, 1900, Rev. John D. Gilliland, June, 1900. In 1892–3 the church was greatly improved by a new floor and pews and by a new heating apparatus, costing $1000, which last was paid for by Mrs. John M. Toncey of New York, a former member of the parish. In November, 1897, a centennial celebration was held, and an historical sermon preached by Rev. Dr Samuel Hart.

Thomaston, formerly known as Plymouth Hollow, was made a separate town in 1875. This is where the first churches, both Congregational and Episcopal, had their origin and were both

subsequently removed to the "Hill." Thomaston now has a flourishing church of its own.

OFFICERS OF ST. PETER'S PARISH.

Wardens.

WILBERT N. AUSTIN, HENRY A. SMITH.

Vestry.

EDWARD H. GATES, E. V. LA RUE,
BURDETTE MORSE, HERBERT W. CLEVELAND,
WILLIAM L. LUMPKIN, C. HOBART SMITH,
ARD WELTON, C. ARAD WELTON.

Parish Treasurer.

EDWIN M. TALMADGE.

Treasurer of Permanent Fund.

HENRY A. SMITH.

Clerk.

WALLACE E. DAYTON.

CHAPTER XIII.

CHRIST'S CHURCH, WATERTOWN.

IN 1764 twenty persons entered into an agreement "to hold public worship in Westbury on those Sundays when there was no preaching in Waterbury," and to make arrangements to build an Episcopal Church.

To wit:—Asahel Beach, Seth Blake, Samuel Brown, Joseph Brown, Daniel Brown, Thomas Doolittle, James Doolittle, Jonathan Fulford, Jonathan Garnsey, John Judd, Noah Judd, Asa Judd, John Hickox, Joseph Hickox, Joseph Pritchard, Eleazar Prindle, Gershom Scott, Edward Scovil, Samuel Scovil, William Scovil.

They met at the house of James Doolittle in the winter and at Ensign David Scott's in the summer. The next year (1765) Captain George Nichols of Waterbury gave them a lot, and by October, through the efficient management of Captain Edward Scovil, they had a building fit to occupy, although not completed.

The Rev. Samuel Andrews delivered the dedicatory sermon. An arrangement was made by which Rev. James Scovil of Waterbury was to preach every sixth Sunday. This continued till 1771, when the Society had so much increased that Mr. Scovil agreed to give them one-third of his time. In 1773 they finished the lower part of the house, with pulpit, chancel and canopy, but never entirely completed it. During the Revolution the Society suffered with the others of this denomination.

In 1779 Captain Edward Scovil gave them by will seventeen acres of land near the church. This was afterwards sold and a fund established which still exists.

(The parish also owns three acres of land in the center of the village on which are the present church, rectory and parish house.)

The first church is described as 45 feet by 36 feet with a steeple, the first in the town. It was named Christ Church. It stood, as nearly as can be ascertained, on the east side of the road leading to Waterbury, about a quarter of a mile southward from the green

and a little southwest from the Congregational Church, whic stood within the old cemetery enclosure, or nearly so, at the southwest corner. The Episcopal Church is supposed to have been on the south side of the road leading east.

Mr. Scovil continued as rector until he left Waterbury. This was nominally until 1786, although during the last two years he was absent much of the time in New Brunswick. In 1788 the Rev. Chauncey Prindle, a native of Westbury, a nephew of Mr. Scovil and a Yale graduate of 1776, then in deacon's orders and previously a lay-reader, took charge of the parish, having also the church at Northbury under his care. His stipend was thirty pounds, to be paid in beef, pork, butter, tallow, wool, flax or any sort of grain. In 1793 a new church was built, and consecrated by Bishop Seabury as Christ's Church on November 18, 1794. This church stood on a piece of ground purchased of Samuel Southmayd, at the intersection of the streets a few rods west from the site of the present church.*

Rev. Mr. Prindle remained in charge until 1805 when the Rev Russell Wheeler took the parish, remaining until 1814. He was succeeded by Rev. Frederick Holcomb who spent the remainder of his life in Watertown, dying in 1872, and holding the rectorship till 1850 with the exception of a temporary withdrawal from 1838 to 1845, and thoroughly identifying himself with the town and its people in all their joys and sorrows. A man of great simplicity of character and broad sympathies; of sound practical sense and universally beloved and respected.

From 1838 to 1845 the Rev. Dr. Nathaniel Richardson was rector and on his resigning, Dr. Holcomb was prevailed upon to accept the charge for five years more.

This was a period of quiessance for Watertown. Agriculture and stock raising, in both of which Watertown was pre-eminent, began soon after 1830 to decline and it was a number of years before any considerable manufacturing was undertaken in the town.

*A part of the open ground about the church has since been inclosed in the grounds now occupied by Mrs. J. A. Buckingham. The house itself fronted the east, the west line being nearly in a line with Mrs. Buckingham's east fence. In 1780 Watertown became a separate town.

In 1850 the Rev. Horace Hall Reid became rector and remained until 1857. Manufacturing had now been established and under this influence the town began to grow. It was under Mr. Reid's ministry that the present church was built. Since then the old school house on the church ground has been converted into a parish house and the church, rectory and parish house are all on the same property. A spire, which was at first on the church was blown down a few years after it was built, and was never replaced, but a finial to the tower was substituted. Large interior repairs and decorations, and a new organ have been added within a few years, also some memorials of the families of Scovill, Heminway, Curtis, Buckingham and Warren.

Mr. Reid's successor in the rectorship was Rev. Dr. Benjamin W. Stone from 1857 to 1860. The Rev. Dr. Willaim H. Lewis succeeded Dr. Stone and remained for fourteen years, until his death. Dr. Lewis had been rector of a large church in Brooklyn and looked upon the Watertown rectorate as a retirement from active duty. But he found plenty here to occupy his time in a way which was pleasant to himself and profitable for his people. In 1874 Dr. Lewis was succeeded by Rev. S. D. McConnell, and he in 1876 by Rev. James Stoddard, who was succeeded by Rev. Herbert N. Cunningham, who remained until 1891, when Rev. John F. Nichols became rector and occupied the position until 1894, when Rev. Mr. Cunningham again became rector and still remains.

The mission of All Saints, at Oakville, has been established by the rector of Christ Church and is reckoned as part of that parish. At present it is under the immediate care of Rev. J. A. Stanfield of St. Paul's, Waterville, who acts in this capacity as assistant of the rector of Christ's Church. The two together have a communicant roll of about 400; a showing which is probably not surpassed in any village in the United States having a total population of only 3500.

The following sketch is taken from a sermon of the Rev. Wm. H. Lewis, D.D., preached June 2, 1872:

Rev. Frederick Holcomb, D. D., was the third son of Jesse and Louisa Holcomb. He was born in Granby, Conn., Oct. 13, 1786. His parents by

religious profession, belonged to the Episcopal Church, and had their children baptized in infancy. At the early age of thirteen, himself, with two brothers and a sister, received the apostolic rite of confirmation by the Rt. Rev. Bishop Jarvis. At about the age of sixteen his parents, albeit in moderate circumstances, made him the offer of a collegiate education, though there was no decided inclination on his part at that time of a desire to enter the ministry. He eagerly accepted the offer. His preparatory studies began under the Rev. David Waldo, of West Suffield, and were completed under the Rev. Mr. Clinton, of Southwick, Mass. In 1805 he entered Williams College, Massachusetts, graduating in 1809. Soon after that he was led, under the providence of God, to realize the necessity of due preparation for the life to come, and he resolved on a course of theological reading, and entered upon it at once. His first examination was passed under the Rev. Dr. Tillotson Bronson, of Cheshire, and his second under the Rev. Dr. Kewley, of Middletown. He was ordained as deacon, with license to preach and baptize, in Trinity Church, New Haven, June 23, 1811, by the Rt. Rev. Abraham Jarvis, D. D. A call was soon received from St. Mark's Church, Harwinton, and Trinity Church, Northfield society, to take charge of them both, and to divide the time equally between them. He removed to Harwinton, with his wife and one child, on the 17th of December, 1811. At his ordination to the priesthood, it being necessary to have three presbyters to lay on hands, with the bishop, the Venerable Dr. Mansfield, of Derby, then about ninety years of age, was brought to act, with the Rev. Dr. Bronson, and the Rev. Mr. Whitlock, of Trinity Church, New Haven, and the ordination was in that church, by Bishop Jarvis, Sunday, Dec. 20, 1812.

It was the last ordination performed by that prelate, and for some years Dr. Holcomb was not only the last presbyter ordained by him, but the only survivor of those admitted by him to holy orders. He soon after received a call to Christ Church, Watertown, and removed his family there Dec. 14, 1814. He remained as rector of that parish until 1838, when he resigned its care, but was recalled in 1845, and continued as rector until 1850, when the infirmities of old age prompted him to surrender the cares of a parish forever. Nevertheless, he preached for feeble and destitute parishes, whenever his health would allow it, during the remainder of life. He died May 26, 1872.

His first wife, Mary Pinney, died Nov. 15, 1825, leaving two daughters, Mary E., wife of Leman W. Cutler, and Martha M., wife of Orrin Starr. These last both died before his demise. His second wife, Nancy Merriman, widow of Ed. E. Porter, survives him.

Dr. Holcomb was a man of fine personal appearance, of great physical strength, and until the decay of nature, in old age, always favored with robust health. He was a man of great prudence, never stirring up strife by word or deed of his own, truly a peacemaker. He was firm in his churchmanship, and yet courteous and kind to those of other religious names, so as always to have been on terms of kindly Christian intercourse with them.

OFFICERS OF CHRIST CHURCH PARISH.

WATERTOWN, CONN.

REV. HERBERT N. CUNNINGHAM, . .	*Rector.*
REV. JOHN A. CROCKETT, . . .	*Asst. Rector.*
ALFRED H. SCOVILL, ...	*Senior Warden.*
GEORGE F. PRITCHARD, ...	*Junior Warden.*

Vestrymen.

A. H. SCOVILL,	G. F. PRITCHARD,
H. H. HEMINWAY,	F. B. NOBLE,
WALLACE ATWOOD,	H. H. BARTLETT,
S. McL. BUCKINGHAM	B. H. HEMINWAY,
MERRITT HEMINWAY	B. S. JOHNSON,
PAUL KLIMPKE,	W. J. MUNSON,

CHARLES SMITH.

HARRY H. HEMINWAY, *Clerk.* FRANK B. NOBLE, *Treas.*

CHAPTER XIV.

ST. MICHAEL'S, NAUGATUCK.

IN 1784, Mr. and Mrs. Andrew Beers and Mr. and Mrs. David Booth conveyed to the church, land valued at £100, the same having been given by verbal will of Abel Gunn toward the building of a church, it being a condition that the poor people of the parish should be relieved of their rates by this gift.

The parish was formally organized February 16, 1786, at the house of Jobamah Gunn and fourteen persons enrolled themselves as members. They mostly resided in the western part of Salem society, which was then known as Gunntown, the Gunns being the prominent family there. Services were conducted at some private house, usually by the minister officiating in Waterbury, one Sunday in a month, sometimes every third Sunday; the services of the intervening Sunday being conducted by a lay-reader.

After the removal of Rev. Mr. Scovil in 1786, preaching was intermittent, until, in 1792, Rev. Seth Hart was settled in Waterbury, officiating half the time in Salem and Woodbury.

In 1795 the society committee had discretionary orders to hire such Episcopal clergymen as they can obtain to do divine service during the year.

Soon after, they entered into negotiation with Rev. Alexander Viets Griswold, but did not succeed in obtaining his services, and then Mr. Joseph B. Candee was appointed to assist in reading the sermons, and Mr. Thomas Osborn to read prayers. But before long, in this same year, the Rev. Tillottson Bronson became rector of St. John's, Waterbury, and gave one-quarter of his time to Salem, and this continued until 1805.

In 1806, Rev. Chauncey Prindle became rector, dividing his time between Salem and Oxford, and so remained until 1814.

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*This sketch, prepared for the History of the Town and City of Waterbury, was mostly taken from a manuscript history of the parish, by the Rev. E. C. Gardner, and loaned me by the Rev. J. W. Ellsworth; since Mr. Ellsworth's death this sketch has disappeared. It is hoped that it may be found and preserved.

In 1801, December 21, a vote was passed to build a church on Sawmill hill, but February 16, 1803, this vote was rescinded.

In 1803, after several unsuccessful efforts, a small church building (the vote says 44 by 34 feet) was sufficiently finished for use. This stood according to the record, "on the hill, about fifty rods west of Jobamah Gunn's dwelling house," which still retains the local name, Church hill.

May 17, 1809, a vote was passed "to make the Episcopal Church in Salem a society house for the public worship of Almighty God according to the rites and ceremonies of the Protestant Episcopal Church in the United States of America, and that the committee see that the church be painted, glass windows put in and gallery floors laid.

It was in this gallery that the chorister, zealous and engrossed with his duties, hearing the wrong note taken from the pitch pipe, brought down his fist like a sledge on the breastwork and shouted, "Stop! you haven't got the pitch into forty rods." All who believed in a prescribed form were much startled by this statement which was not to be found in the rubrics. In 1812 a bell was placed in the belfry.

In 1830 it was decided to remove the Church to the "Bridge." $1000 was raised by subscription, and the Church was taken down, removed and fitted up in good condition and ready for use in 1832, in which year it was consecrated by Bishop Brownell under the name of St. Michael. It appears to have had no name prior to the removal.

Meantime Mr. William C. DeForest, who was mainly instrumental in effecting the removal, prepared a hall in his satinet factory in which services were held while the removal, reconstruction and repairs were in progress.

The lot on which the Church stands and the "Church Green" were deeded by Daniel Beecher for ecclesiastical purposes in March, 1832.

During these years Rev. William A. Curtis and Rev. T. J. Davis successively ministered here, dividing their time between this parish and Bethany.

On July 21, 1833, the Rev. Oliver Hopson began his ministry. He was the first resident rector, as Mr. Prindle's house was in the edge of Oxford, and after the first year gave his whole time to the parish. His connection with it lasted nearly fourteen years and until after Naugatuck became a separate town.

The following are Mr. Hopson's successors:

Rev. James Mackay, 1847–1849.
Rev. Joseph Scott, 1849–1856.
Rev. Thomas G. Carver, 1857–1859.
Rev. C. T. Woodruff, 1860–1861.
Rev. E. E. Johnson, 1861–1865.
Rev. William L. Fitch. 1865–1867.
Rev. James S. Scott, 1867–1878.
Rev. Edward R. Brown, 1878–1880.
Rev. Charles R. Talbot, 1880–1881.
Rev. E. C. Gardner, 1881–1888.
Rev. J. W. Ellsworth, 1888–1901.
Rev. William H. Garth, 1902.

Since Mr. Hopson left, Naugatuck has grown from a village of 1500 to a town of 15,000.

During this time the parish has made steady progress and was not without two or three special features to make its history.

First came the building of the present brick church and chapel during the pastorate of the Rev. James S. Scott. The corner stone was laid on St. Michael's Day, 1875, and the first service in the completed church was held a year later.

On February 16, 1886, the Centenary of the parish was celebrated. While the Rev. Mr. Ellsworth was in charge, the rectory, so attractively situated on the Green, and now in use, was built—the old rectory being moved from Church Street to Meadow Street in order to make room for the block which was erected by the parish as an investment. This block is known as the Hopson Block and is called after the former rector of that name.

The present rector, the Rev. William Henry Garth, formerly assistant minister of St. George's Church, New York, began his ministry in St. Michael's on March 1, 1902.

The parish has just succeeded (April, 1906) in raising the necessary fund for a parish house, which will be built during the coming season.

OFFICERS OF ST. MICHAEL'S PARISH,

NAUGATUCK, CONN.

REV. WILLIAM HENRY GARTH,. . . *Rector.*

Wardens.

JOHN M. PAGE, F. F. SCHAFFER.

Vestrymen.

JOHN WOOD, 1880,
G. W. ANDREW, 1885,
H. E. BALDWIN, 1888,
A. H. DAYTON, 1893,
J. W. ROGERS, 1902,
H. H. SCHOFIELD, 1904,
A. C. TUTTLE, 1882,
G. D. BUCK, 1888,
JACOB KEELING, 1891,
C. E. PEARSON, 1899,
LEON M. WOODFORD, 1904,
FRANK H. JUDD, 1905.

Clerk of the Parish.
EDWARD E. HOTCHKISS.

Treasurer.
GEORGE D. BUCK.

Parish Agent.
HORACE E. BALDWIN.

CHAPTER XV.

THE CHURCH IN MIDDLEBURY.

IN 1804 a vote was passed by the Salem Society that the Middlebury Society have the liberty of the Church for the purpose of hiring a clergyman to officiate therein, on Rev. Tillotson Bronson's absence, with his permission. This is supposed to have been done for the purpose of allowing the Middlebury people to hear a candidate, but it shows that they apparently had an organized society there as early as 1804.

A considerable number of the members of the Gunntown parish were apparently residents of Middlebury. At the time of the removal of the building to Naugatuck Center, one of the reasons given in favor of it, was that a new parish had been formed in Middlebury. We learn from the journals of the annual Protestant Episcopal Convention, that a parish at Middlebury, without name, was admitted in 1830. It appeared to have been mostly under the care of the Rev. Oliver Hopson, then rector at Naugatuck. In 1835 the Bishop reports twelve persons confirmed there. In 1841 Mr. Hopson reports that "his engagement terminated at Easter, since which no stated services are held there." In 1843 he reports at Naugatuck "nine communicants formerly numbered in the Middlebury parish." No further reports appear, and in 1851 the parish was dropped from the list. It is supposed to have owed its existence mainly to the efforts of Larmon Townsend, a merchant at Gunntown, near the church, who afterward removed his business and residence to Middlebury. He was an ardent churchman and frequently officiated as a lay-reader. He died May 11, 1858, aged eighty-one years.

CHAPTER XVI.

ALL SAINTS PARISH, WOLCOTT.*

Taken mainly from Rev. Samuel Orcutt's History of Wolcott.

IN 1779 an application was made to the Legislature by persons living in Farmingbury, an Ecclesiastical Society formed from portions of Farmington and Waterbury, for permission to form an (Episcopal) Ecclesiastical Society. This was opposed by the Congregational Society and was not granted.

About 1805 services were held at the house of Daniel Byington and continued to be held there for several years.

The Episcopal Society was organized January 26, 1811, under the following call:

CALL FOR THE FIRST SOCIETY MEETING.

We, the subscribers, inhabitants of the town of Wolcott, being of the order of Christians denominated Episcopalians, and being desirous to form ourselves into a society for the purpose of exercising all the privileges which by law are granted to the several Societies, being of the aforesaid order of Christians, do hereby agree to meet on the 26th day of instant November, at the dwelling house of Mr. Titus Hotchkiss, in said Wolcott, at one o'clock in the afternoon of said day, for the purpose of choosing a moderator and clerk of said meeting, which clerk, when chosen, shall be sworn as the law directs; and also to choose all other officers which shall then be thought necessary and proper for the good of said Society, and also to tax ourselves for the purpose of procuring such proportion of preaching as shall by the Society be thought best, being at all times governed and directed by a majority of said meeting, in the doing and performing of all which, as above written, will ever hereafter consider ourselves a Society; and to be guided by the same laws and in the same manner as other Societies of the same denomination, belonging to this State, are.

WOLCOTT, November 31, 1811.

John Welton, Moses Welton, Levi Hall, William Parker, William Hotchkiss, Ambrose Ives, Eliakim Welton, Timothy Hotchkiss, Streat Todd, Phineas Deming, Joseph Minor, John Norton, Zephana Parker, Bildad Hotchkiss, John J. Kenea, Asaph Finch, Levi Brown, Erastus Welton, Joseph Welton, Eliakim Welton, 2d, Titus Hotchkiss, Thomas Welton, Daniel Langdon, Hezekiah Bradley, Daniel Byington, David Wakelee, Joseph C. Alcox, Eleazer Finch.

*Farmingbury was incorporated a town by the name of Wolcott in 1796

ALL SAINTS PARISH, WOLCOTT.

MINUTES OF THE FIRST SOCIETY MEETING.

WOLCOTT, November 26, 1811.

At a legal meeting this day holden at the dwelling house of Mr. Titus Hotchkiss, by the members of the Episcopal Society, the following votes were passed by the members of said meeting: "That Daniel Langdon be moderator of said meeting, and that Erastus Welton be clerk for the year ensuing; that Moses Welton be treasurer; that Moses Welton, Bildad Hotchkiss and Irad Wakelee be Society's Committee for the year; Daniel Langdon and Thomas Welton, Wardens. Voted that a tax of one cent on a dollar be laid on the list 1811, and made payable to the Treasurer the first day of March, 1812, and that Irad Wakelee be Collector of said Tax. Voted that the annual society meeting be hereafter holden the last Monday in November, annually. That the society committee receive the money at the hands of the Treasurer, and at their discretion apply it for preaching the ensuing year."

For two years after the formation of the Society, the Rev. Mr. Prindle, then of Naugatuck, supplied the Society with preaching once a month during the summer season, six or seven months, at $6. per Sabbath, as the Treasurer's book shows. In 1815 Rev. Tillotson Bronson preached for them. After this, names of ministers are not mentioned for some years, yet the amount spent for preaching seems to have been most of the time nearly fifty dollars a year.

Services were conducted by laymen regularly in the absence of a minister, and committees were appointed from year to year to "read the prayers of the church," and also to read sermons. Three or four persons were named for each purpose. These appointments are continued yearly for eleven years. Clergymen of the adjoining parishes officiated occasionally as will be seen by votes of St. John's, Waterbury, giving permission for the rector to officiate in Wolcott for a Sunday occasionally. The services were held in a private house, usually that of Daniel Byington.

An April 10, 1820, the Society, at an adjourned meeting, took into consideration the subject of building a house of worship, and "voted that we appoint an agent to consult the minds of gentle-

men on the expediency of petitioning the Legislature for a grant of a lottery for the purpose of building a house of worship."* At an adjourned meeting held in the same month, April 24th, they "voted that we will build a house of public worship, provided we can agree upon a spot for that purpose." Also "voted that we will build a house in the Centre, provided we can be accommodated with a place to set it, and that Levi Hall, Ambrose Ives, and Erastus Welton, be a committee to look out a spot to build a house."

At an adjourned meeting, held December 31st, 1821, they "voted that we will build a church in case we can get money enough subscribed, and that we will build it in the centre of the town, near the Meeting house, and that Archibald Minor, Levi Hall, Moses Welton, Eben Welton, Willard Plumb, and Ambrose Ives, be a committee to circulate subscription papers for the purpose of building a house."

On January 21st, three weeks later, they "voted to ascertain the probable expense of a house from 40 by 30 to 46 by 36 feet, and also to get a plan of the frame." One week later they "voted to build a church 30 by 40 feet, that it be two stories high, with 20 feet posts and a cupola suitable for hanging a bell." At the same meeting they directed the Society Committee to "agree with Moses Pond for a room in his chamber to meet in for one year, if in their opinion they can get it reasonable." Moses Pond's house at this time was the public house at the Centre. In the autumn of the same year they circulated subscriptions to raise money to defray expenses for hiring a house in which to hold public worship the year ensuing and it is probable it was this chamber in Mr. Pond's hotel.

In December, 1823, they accepted the report of their committee on a place to build a house, and fixed a site and appointed a committee to forward the enterprise. Between the years 1822 and 1830, the Society met frequently, discussed the whole subject

*This, although perhaps not the last, was among the last of the requests for the establishment of a lottery for religious or charitable purposes. At an early date it had been considered a perfectly legitimate method of raising money, and the Bishop's Fund, Cheshire Academy and various other similar institutions were assisted by lotteries.

of building and appointed committees to forward the same, but the house did not appear in its place as desired. The society was not able to build a church that would accommodate even its small congregation, and during the same time the Congregational Society was unable to "hire preaching." The "revival" in the Spring of 1828 in the Congregational Society under the Rev. Mr. Scranton had revived the religious energies of the whole community, and the Episocpal Society shared in its benefits. In February of 1830, they changed the size of the house to 24 by 36 feet, and proceeded to gather materials for the building.

A SITE GIVEN BY THE TOWN.

WOLCOTT, April 5, 1830.

Then met according to adjournment, and at said meeting, upon the petition of a number of the members of the Episcopal Society in said town in the form following:

Whereas, the Episcopal Society in the town of Wolcott are about to erect a house of public worship in said Wolcott, and being desirous to set the same somewhere near the Congregational Meeting house in said Wolcott, or as near as a suitable spot of ground can be obtained for that purpose, we, therefore, whose names are underwritten, petition the inhabitants of said Wolcott, in legal town meeting this day assembled, for leave to erect said house on the most eligible spot of ground belonging to said town of Wolcott on the south part of the public green.

Signed by JOHN J. KENEA and others,

WOLCOTT, April 5, 1830.

Voted to grant the prayer of the petition.

During the summer of 1830 the frame was raised, and in December the outside of the church was covered. The only record of expense of the Society is a paper covered book, found in possession of Mr. Orrin Hall, having been left by Mr. Levi Hall at his death, containing Mr. Erastus Welton's account with the Society as treasurer from 1811 to 1823, and containing Mr. Levi Hall's account with the same from 1835 to 1839. These items give us no account of the cost of the church, nor when it was completed. It is probable that the church was not finished till some

time during the year 1832, from the fact that a meeting of the Society was held on the first Monday of April, 1833, and they "voted to discharge Levi Hall, Archibald Minor, Thomas H. Welton, and Orrin Plumb, building committee for the church, from any further services as committee aforesaid, and from all liabilities in said capacity," which indicates the work of building completed at that time. The Church was consecrated by Bishop Brownell, October 2, 1833, and the parish was probably admitted to the Convention in 1834. Although the admission does not appear on the journal, the parish is recorded in the list.

In 1836 a stove was put into the church, as appears from a subscription paper for that purpose, still preserved.

The parish records are imperfect, portions of them having been destroyed, according to a minute made therein by Rev. Collis I. Potter, because "they contained matter inappropriate for a register of the church." This was done previous to Mr. Potter's rectorship and he probably got his information from members of the parish. The character of the inappropriate matter does not appear.

Mr. Orcutt gives the following list of clergymen who officiated there.

Rev. Mr. Prindle, of Naugatuck, two years once in six weeks, from 1811 to 1813.

Rev. Tillotson Bronson, of Cheshire, preached a short time.

From 1817 money was raised nearly or quite every year till 1835, to procure preaching, but the ministers' names are not mentioned in the records.

1836 and 1837, Rev. Peter G. Clark, of Cheshire.

1838 and 1839, Rev. Mr. Covell, of Bristol.

1840 and 1841, and perhaps longer, Rev. Servilius Stocking, resident minister.

1843, Rev. Mr. Gregor.

1844, Rev. William G. French.

1845 and 1846, Rev. David Sandford.

1847, Rev. John D. Smith, of Seymour, three years.

1850 to 1855, Rev. Collis Ira Potter, four years.

1855 and 1856, Rev. Ximenes Alanson Welton.

1858, Rev. Samuel G. Appleton, assistant to Rev. Dr. Clark, of Waterbury.

1859, Rev. James Morton, of Harwinton, preached most of a year as supply on Sabbath.

1860, Rev. J. M. Willey, assistant of Rev. Dr. Clark, of Waterbury. He is said to have been a "smart man," and enjoyed preaching at Wolcott very much.

Since Mr. Willey, Rev. Prof. Russell, of Waterbury, and others, had preached a few times.

From this time on by deaths and removals the Society gradually diminished until at length, about 1865, they ceased to hold even occasional services. In 1882 the parish was stricken from the roll of the Convention. A few years later the Church was taken down and now nothing remains to mark its site, except a stone in the shape of a cross. The greater part of the pewter communion service of the church is in possession of the registrar of the Diocese.

CHAPTER XVII.

ST. PAUL'S, WATERVILLE.

AS has been already stated this parish was established as a mission of St. John's, and a chapel was built in 1851. The chapel was consecrated June, 1851, by Bishop Brownell, the sermon on that occasion being preached by the Rev. Thomas M. Clark, late Presiding Bishop, at that time rector of Christ's Church, Hartford. In 1852 the Rev. C. G. Acly, assistant at St. John's, took residence in Waterville and gave almost all his time to its interests. He was the first clergyman to reside in Waterville.

A few years after the establishment of the mission, business at Waterville declined and the mission languished, although Dr. Clark always took great interest in it and weekly services and a Sunday School were always sustained.

When Rev. Dr. Russell took charge of St. Margaret's School, he offered, November 7th, 1875, that if St. John's would furnish him a horse and carriage he would take charge of St. Paul's, which he did efficiently for two years or more, the funds for the horse and carriage having been raised by subscription.

Again, in 1889, Dr. Russell took charge of St. Paul's for a year or more.

About the time that the Rev. John H. McCrackan became assistant at St. John's, there was a revival of business in the village and Mr. McCracken took great interest in the mission. It flourished under his care and a parish hall was built and opened September 17th, 1903. Mr. McCracken started a movement to have the mission organized into a parish, but resigned before this was accomplished. His successor at St. John's, the Rev. H. N. Tragitt became the first rector of St. Paul's and the parish was organized and received into union with the Diocesan Convention, June, 1895. The first wardens were Louis Gates and E. E. Bacon, Harry O. Miller being the first elected delegate to Convention. During Mr. Tragitt's rectorate the Parish Society and Young People's Association were organized, both of which societies have

St. Paul's Chapel, Waterville

contributed in great measure to the development of the parish and are active in good works at the present time.

In 1898 Mr. Tragitt resigned and was succeeded by the Rev. W. A. Rafter. Mr. Rafter stayed only two years. His successor was the Rev. C. W. Bentham. For a few years the parish languished, and in January, 1902, the Bishop sent Mr. J. Attwood Stansfield, a student from the General Theological Seminary, to assume direction of its affairs. The following Easter, the parish requested Mr. Stansfield to take charge and when he was ordained he was elected Minister-in-charge. In April, 1903, the mother parish, St. John's, gave a deed of the Church and lot to St. Paul's. The manufacturing interests of the village have prospered and the parish has kept pace with the growth of the village. A lot has been purchased, large enough for church, parish house and rectory. A rectory is assured. A building fund has been started for a new stone church. Three rooms have been added to the Parish House, the interiors of both church and parish house have been remodelled and renovated; a cellar has been made and furnace installed besides other improvements. The parish reports 100 families, 162 communicants, and 150 scholars in the Sunday School.

The prospects for growth are good. Two more large factories are to be built in the village and a large and immediate increase in population may be expected. To meet the needs of the future a larger church is necessary and efforts are being made to raise funds to build one.

ST. PAUL'S, WATERVILLE.

REV. J. A. STANSFIELD, . . . *Rector.*

Wardens.

WILLIAM A. FABER, HOMER C. SENIOR.

Treasurer.

HARRY O. MILLER.

Clerk.

RANDALL C. FRINK.

Vestry.

ALBERT POTT, JOHN T. COOKSON,
F. E. STARR, ALBERT H. POST,
H. M. GRILLEY, A. H. LANE,
GEORGE H. STEVENS, WILLIAM H. DAVIES,
WALTER T. ABEL.

CHAPTER XVIII.

TRINITY PARISH.

DURING the ministry of the Rev. Dr. J. L. Clark in St. John's parish, the population of the town increased from about 2500 to over 20,000, and the number of families in the parish from 130 to 480. For some time previous to the burning of the church, in 1868, it was felt that there was no room for growth, and one of the first questions in planning a new church was, what should be its size. The gallery slips had been sold for several years preceding this period. The desirability of a new parish had already been discussed, so that the idea was familiar, and after due deliberation it was decided that the new church should be no larger than the old one (in fact it contained fewer sittings), and that as soon as possible measures should be taken to organize a new parish. On December 15, 1872, a meeting of St. John's parish was called to consider the subject. The language of this call is so indicative of the spirit in which the subject was regarded that it is worth quoting:

"The members of St. John's parish are requested to hold an informal meeting in this chapel on Sunday evening, December 15, 1872, at a quarter past eight, for the purpose of consultation in regard to taking the preliminary steps for the formation of a new parish, if deemed advisable. All persons not members of the parish, who are attendants at the usual services of the church, are earnestly invited to be present."

A committee of six was appointed at this meeting to report at an adjourned meeting to be held a week later. This committee reported that they were "unanimously of the opinion that a necessity exists for such a movement, and the only question arising is whether the present is the time, or whether it should be delayed until our present church edifice is completed and paid for," and in view of all the circumstances the committee recommended postponement. The report is unanimously concurred in, although it is added that "some members of the committee

Trinity Church, 1900.

have felt called upon to yield their former opinions for the sake of the general welfare" (meaning that they preferred immediate action).

The cost of the new church was so heavy that it did not seem possible to do anything more at that time. The project was, however, by no means abandoned, and it may be said to have constituted from this time forward one of the plans of the parish.

Dr. Clark was in full sympathy with this movement, and did not allow it to be lost sight of. A meeting of the parish was called for further consideration, February 9, 1874, and the rector presented "a paper of great interest in regard to his work during the last twenty years." It was a statistical comparison of this parish with several of the larger parishes in the state, showing the progress that had been made and the propriety of adopting a still more aggressive policy. At the annual parish meeting, April 6, 1874, a proposal was made by the senior warden, S. M. Buckingham, who had now become the owner of the temporary chapel, with reference to the use of that building for a new parish, if one could be organized, or as a mission chapel, if it should be thought best to begin in that way. But the action was postponed; the parish could not yet see the way clear to meet the expense.

The death of Samuel W. Hall occurred on March 5, 1877. He left by his will $15,000, to accumulate for five years and then to be used for the building of a church as a memorial to his wife, the building to be of stone, and the sittings to be free. This bequest seemed to make the way clear for the new movement, and at the meeting held on Easter Monday, April 2, 1877, a committee reported that $2000 had been pledged for the annual expenses of a new parish, and that fifty-two families had consented to join the same.

In this connection the following letter from the Bishop is worth preserving:

To the Rector and Vestrymen of St. Johns' Parish, Waterbury, Conn.:

My dear Brethren:

Under provisions of Canon XII. of Connecticut I hereby notify you of the application just received by me for the formation of a new parish within the limits of the existing parish of St. John's, Waterbury.

I warmly congratulate all the good people of the parish on the admirable way in which the proposed parish has been started.

And am affectionately yours,

MIDDLETOWN, April 11, 1877. J. WILLIAMS,
Bishop of Conn.

On behalf of those interested in the new enterprise a request was made that St. John's parish furnish $15,000 towards purchasing a lot and building a church. A committee was appointed on behalf of St. John's to confer with a committee of those who desired to form a new parish, in relation thereto. This committee reported in favor of giving to the new parish $1500 for the next year, and $1000 a year for four years thereafter, or until the new parish should have erected a church edifice. At the next parish meeting it was reported that this offer had been accepted, and that a new parish would be formed as soon as the necessary permission could be obtained. The clerk announced the names of the following persons, nineteen in number, as giving notice of their withdrawal from St. John's for the purpose of forming the new parish:

Nathan Dikeman, Rufus E. Hitchcock, Edward L. Frisbie, Edward C. Lewis, Aner Bradley, John S. Castle, Charles J. Pierpont, Jr., Herbert P. Camp, James E. Coer, Frank E. Castle, Thomas R. Taylor, Samuel P. Williams, Joshua K. Smith, Edward D. Steele, Joseph P. Merriman, John W. Smith, Samuel Booth, William W. Bonnett, Frederick H. LaForge.

At a meeting held May 24, 1877, it was voted "that the treasurer be directed to pay the amounts appropriated to Trinity (the new) parish." The treasurer and agent were also authorized to borrow money for the expenses of the parish. A year afterward, at a meeting held May 23, 1878, a communication was received from Trinity parish to the effect that their financial condition and prospects were such that they would not need to call for the payment of the sum pledged to them for the coming year. And nothing more under that pledge was paid, a similar notice being given in each of the succeeding three years. The new parish took from the old many young people active in church work, and immediately entered upon a prosperous career.

While the old parish was of necessity reduced by this "swarm-

Engd by A.H. Ritchie

R. W. Meion

ing" process, both in numbers and in strength, the separation was simply the natural result of the growth of the church and the town. It took place with the utmost harmony and good will, and marked no line of varying opinion, ecclesiastical or otherwise.

At a meeting held May 22, 1877, the parish was formally organized and the name "Trinity" adopted. The following officers were elected:

Wardens, R. E. Hitchcock, J. W. Smith.

Clerk, E. T. Root.

Vestrymen, E. L. Frisbie, J. S. Castle, Nathan Dikeman, A. O. Shepardson, E. C. Lewis, S. P. Williams, the Rev. F. T. Russell, E. D. Steele, J. C. White, F. E. Castle.

The Rev. Mr. Russell was requested to take spiritual charge of the parish until a rector could be secured. The building on Grand Street formerly used as a Universalist chapel was leased for five years, and the opening service, conducted by Mr. Russell, was held on Trinity Sunday, 1877. The Rev. Richard W. Micou was soon after chosen rector, and held the position for fifteen years.

Soon after the organization of the parish, steps were taken with reference to the building of a church, and subscriptions were begun. A list printed about this time, of persons connected with the parish, has the names of 131 heads of families, and seventeen single persons, not included in any of the families. In selecting a site for the new edifice, attention was at first directed to the lot on Leavenworth Street owned by St. John's parish, and on July 17, 1880, St. John's voted to sell this lot to Trinity parish for $7000. But after considerable discussion the lot on Prospect Street on which the church stands, was chosen, and was purchased in December, 1881, from Charles B. Merriman for $16,000. The corner stone was laid by Bishop Williams, May 21, 1883.* The first services in the new edifice were held May 18, 1884.

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* In the copper box placed in the corner stone were deposited the names of the officers of the parish, of the architect and contractors, a copy of the contract, a Bible, prayer book and hymnal, diocesan journal for 1883, a catalogue of St. Margaret's School, a church almanac for 1883, a full set of coins of 1883, parish reports for 1883, a full set of the previous reports as given in the parish paper, a photograph of the elevation of the building, etc. The responses were sung throughout and the music was heartily rendered by the large choir present, accompanied by a large cabinet organ.

On Easter Sunday, 1886, the offertory was sufficient to cancel the remaining debt (about $4000), and the church was consecrated by Bishop Williams, May 27.

The building is of Plymouth granite, with broken surface, the caps, sills and belt being of the same material, with cut surface. The outside dimensions, the Sunday School-room being included, are about 135 feet by 65; in 1900 a parish house was added, making the whole length about 160 feet. The stone spire is eighty-five feet high, and the sittings number about 530. It is of Gothic architecture; the architect was Henry M. Congdon. The cost of the church and lot was somewhat over $70,000, of which Samuel W. Hall's gift, with the accumulations, paid $22,500, G. W. Burnham's gift $10,000, and the parishioners of St. John's about $5000, and the remainder was raised by subscriptions in the parish.

Trinity Church is a memorial of Mrs. Samuel W. Hall, and this fact is recorded on a tablet in the chancel:

In memoriam. Mrs. Nancy Austin Hall, Born April 13, 1815. Died February 8, 1868. To perpetuate her memory this tablet is erected by the last will and testament of her husband, Samuel W. Hall, to whose generous bequest this church owes in large part its erection in this year of grace, 1883.

Other memorials are:

Brass Tablet:
In Memory of
CHARLES SCOTT,
1817–1893.
A Benefactor of this Parish.
Remember me, O My God for good.—Nehemiah XIII, 31.

Brass Tablet:
In Memory of
ARTHUR CASTLE NORTHROP,
1848–1902.
Some time Vestryman of this Parish.

Litany Desk:
To the glory of God and in loving Memory of
GEORGE NORTHROP and LOLA CASTLE his Wife.
Each aged 76.
1818–1894.
Members of the Parish since its organization.
Make them to be numbered with thy
Saints in Glory everlasting.

Organ Console:
IN MEMORIAM
EDITH HALL MICOU.
Entered into Life Eternal
June 2, 1881.

Choir Stall:
TO THE GLORY OF GOD AND THE GRATEFUL MEMORY OF
MARY A. THOMPSON COER.
Born March 16, 1825.

Choir Stall:
TO THE GLORY OF GOD AND THE GRATEFUL MEMORY OF
MARGARET KIRK CLARK.
Died June 5, 1895.

Window:
IN MEMORIAM
LUCY SABRINA SHEPARDSON.
And with the morn those angel faces smile
Which we have loved long since and lost awhile.

Window:
IN FRATERNAL MEMORY OF
NATHAN DIKEMAN.
Born December 9, 1828; died November 3, 1890.

Window:
TO THE GLORY OF GOD AND IN LOVING MEMORY OF
EDWARD DANIEL STEELE.
Born November 20, 1838; died May 24, 1900.

A chancel window in memory of Samuel W. Hall was contributed by the ladies of the parish. A window in memory of Dr. Clark was contributed by the Sunday schools of St. John's church. A window, the gift of Mrs. J. M. L. Scovill, is a memorial of her children, Thomas C. Morton, who died February 13, 1876, aged 43, J. M. L. Scovill, Jr., who died July 9, 1862, aged 11 years, and Sarah A. Whittlesey, who died December 15, 1877, aged twenty-five years. A rose window commemorates Almon Farrel. A part of Mr. Burnham's gift of $10,000 was used in purchasing the organ, and in the north transept is placed a memorial tablet with the following inscription:

In memory of Maria Louisa Brownell, wife of Gordon W. Burnham and daughter of the Right Reverend Thomas C. Brownell, the third Bishop of Connecticut. Born in New Haven, Conn., June 5, 1824, died in the city of New York, October 5, 1883.

In her home, loving and beloved; to those without, quiet and gracious; the friend of the sorrowful; the helper of the needy; a steadfast disciple of the Lord. She rests from her labors, and her works do follow her.

The eagle lectern, the gift of the Rev. F. T. Russell, is inscribed: "In memoriam Sigourney Russell obit 1880." The altar cross was given by Mrs. A. I. Upson, "In memoriam Ambrose Ives Upson, died July 7, 1879." The baptismal font, "In loving memory of the Rev. Jacob Lyman Clark, D.D.," is from "the children of Trinity Church." The altar and reredos were the gift of R. E. Hitchcock, who gave also a chancel window, inscribed: "In memoriam Agnes Dubois, wife of Rufus E. Hitchcock, born September 2, A. D. 1831. Entered into rest January 11, 1886." A chancel window, the gift of Mr. Hitchcock's daughter and her husband (Mr. and Mrs. A. C. Northrop), reads: "In memoriam Rufus Edward Hitchcock, born June 19, 1821. At rest June 18, 1888. First Senior Warden of this parish." The books, altar cloths, clock and chancel furniture are also gifts from various friends, mostly ladies connected with the parish.

The erection of such a church was a great undertaking for a new society, largely made up of young men, most of whom were dependent on their own exertions for all they had, and it was not accomplished without much effort and self-denial. But the rapid growth and the financial success of the parish prove that the free church system is adapted to a congregation of moderate means in a growing manufacturing town. The current expenses were met from the start, although the parish was burdened with an annual rental of $700 for the church building used for the first seven years. The congregation, which now numbers over four hundred families, could be but poorly accommodated in the 110 pews of the church, were they rented, or assigned to definite families.

The parish record for the twenty-eight years to 1905, shows 1295 persons baptized, 833 confirmed, 622 marriages, and 966 burials. The Sunday school has 400 scholars, and the number of communicants is 843.

In April, 1893, the parish purchased a rectory on North Willow Street, which stands on the ground spoken of in the account of

St. John's parish, as the probable birthplace of the Rev. James Scovil, the first resident rector of the Episcopal church in Waterbury. August 25, 1900, they exchanged this for the building next north of the church.

Societies for carrying on the institutional work of the Parish are: Altar Guild, Babies' Branch of Junior Auxiliary, Junior Auxiliary, Young Women's Guild, Girls' Calisthenic Club, Boys' Club, Women's Missionary Society, St. Elizabeth Guild, Parish Sewing School, Elocution Class, Sight Singing Class.

THE REV. R. W. MICOU.

Richard Wilde Micou, the first rector, the sixth child of William C. and Anna D. Micou, was born in New Orleans, La., June 12, 1848. The family is of Huguenot extraction, descended from Paul Micou, a lawyer of Nantes, France, who settled in Virginia soon after the revocation of the Edict of Nantes.

His college education was much interrupted by the disturbed state of the South during the Civil War, but he spent three years at the State Universities of Georgia and Alabama, and afterwards studied at the University of Edinburgh, Scotland, where, in 1868, he took the highest honors in the classics, under Professor John Stuart Blackie. His theological training was carried on at the University of Erlangen, Bavaria. He was ordained to the diaconate of the Protestant Episcopal church at Sewanee, Tenn., June 12, 1870, by Bishop Green of Alabama, and was advanced to the priesthood in his first parish, at Franklin, La., November 15, 1872, by Bishop Wilmer. In 1874 he took charge of St. Paul's church at Kittanning, Penn., and in July, 1877, accepted a call to the rectorship of Trinity church in this city, and took charge of the parish seven weeks after its organization.

Mr. Micou served from 1883 to 1891, with the exception of one year, as a member of the City board of education, in which position he pursued a course calculated to win the gratitude of all who desire thoroughness and consistency in public instruction. He was conspicuous for his faithfulness as a school visitor and as a member of the committee on text-books and teachers during the entire period.

In June, 1892, Mr. Micou accepted a call to the professorship of systematic theology and apologetics in the Philadelphia Divinity school. The *Church Standard* spoke of him at that time as follows:

"He finds himself in so thoroughly sympathetic accord with the faculty, and is so fully satisfied of the large usefulness which lies before the school, that he has resolved to cast in his lot with them. Professor Micou is in the prime of life, and although he is a scholar of distinction and a man of mature thought, still retains all of the vigor of youth, and will enter on his work with great enthusiasm.

In 1898 he accepted the chair of Systematic Divinity and apologetics in the Episcopal Seminary at Alexandria, Va.

In May, 1872, Mr. Micou married Mary Dunnica, of New Orleans. They have had six children, three of whom are living.

The Rev. Frederick Dashiels Buckley, the present rector, was born at Fishkill, N. Y., in 1855. He received his early education at the East Greenwich (R. I.) academy, and graduated at Trinity college in 1884. He studied theology at the Berkeley Divinity school, and was ordained deacon June 1, 1887, and priest March 23, 1888.

He was rector of Grace Church, Stafford Springs, from 1887 to 1889, and of St. Andrew's Church, St. Johnsbury, Vt., from 1889 to 1892. He officiated for the first time as rector of Trinity Church on October 1, 1892.

On June 16, 1887, he married Nellie A. Partridge of Providence, R. I. They have two children.

A Parish house was built in 1900 and dedicated by the Bishop of the Diocese May 24, 1902. The house with furnishings cost about fourteen thousand dollars, and the value of the entire property to-day is about $175,000, free of all indebtedness.

New memorial windows have been added and an endowment begun.

The Parish has received since 1900 a bequest of $10,000 from Edward F. Lewis; from E. C. Lewis $1000; from Ann N. Comber $250; from Lillian Redfern $150; from Mrs. A. C. Northrop, to establish the A. C. Northrop fund $1000; from Mrs. Hannah Terrell $1,000.

Rev. Frederick D. Buckley.

TRINITY PARISH.

The Parish continues to be what is known as a "Free Church," supported by the free-will offerings of the people, and ministers to an ever increasing number of people as the city grows in population.

OFFICERS OF TRINITY PARISH.

WATERBURY, CONN.

REV. FREDERICK D. BUCKLEY, M.A., . *Rector.*
REV. FREDERICK E. BUCK, B.A., . . *Asst. Rector.*

Wardens.

JOSHUA K. SMITH, GEORGE H. BENHAM.

Vestrymen.

C. J. PIERPONT, S. J. MARSH,
F. P. WELTON, R. S. WOTKYNS,
H. M. STEELE, C. H. SKILTON,
C. B. CHURCHILL, R. S. WALKER,
C. F. DAVIS, J. L. SWEIGER,
C. J. HACKETT.

ARTHUR D. NOBLE, *Clerk.* ROGER S. WOTKYNS, *Treasurer.*

ERRORS AND OMISSIONS.

Page VII. Fifth line in second paragraph: "howeyer" should be however."

Page 54. Fifth line from bottom of page: Abram Ives—Died July 3, 1869 (not 1819), aged 51 years.

Page 58. First line at top of page: Should read 1901 instead of 1891.

Page 58. Fifth line from top of page: Should read 1889 instead of 1899.

Page 61. Last line in first parargraph: the date should be July 21, 1906.

Page 63. The death of Abram Joseph Warner occurred February 25, 1907.

Page 93. Fourth line in second paragraph: "Bryan" should read Bronson."

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The names in the lists of Church officers, of taxes, and of Dr. Mansfield's baptisms are not repeated in the index.

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